This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 2044 004 519 187

14456.19 (1)

HARVARD
COLLEGE
LIBRARY

Ellen R. Coolidge

from E. L.

January 1st. 1835.

To S. W. Crothers.

THE FIRST VOLUME OF THE

Works of George Herbert

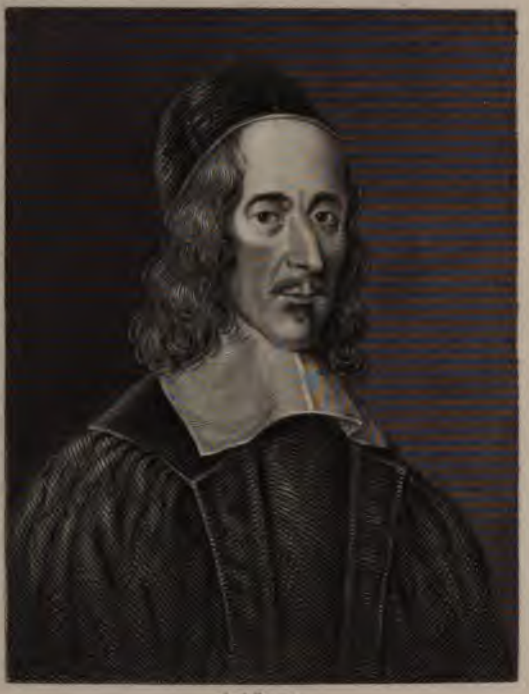
CONTAINING THE REMAINS OF THAT

SWEET SINGER OF THE

TEMPLE

He pleaſed God, and was beloved of him: ſo that whereas he lived among ſinners, he tranſlated him.

Wiſdom, iv. 10.



Aug. Fox sc.

Geor. Herbert.

London Published, 1881.

THE WORKS OF

George Herbert

IN PROSE AND VERSE

VOL. I.

London
WILLIAM PICKERING
1846.

14456.19 (1)

HARVARD COLLEGE
Sept 9, 1939
LIBRARY

Miss Katharine F. Crathie

45-132
3218
14

Preface.

ALTHOUGH more than two hundred years have elapſed ſince the death of the pious and excellent *George Herbert*, yet the preſent is the only Edition in which all his Works are to be found. Notwithſtanding the popularity of his *Temple* and *Country Parſon*, no attempt has been hitherto made to collect together all his Writings, and to print them in a uniform Edition. The biographers of *Herbert*, as well as the authors of all our bibliographical works of reference, have failed to give a correct liſt of the Productions of his pen; and in preparing this Edition, it has been neceſſary to have recourſe to many publications which are now forgotten, and with difficulty to be procured. To the preſent Edition,

one Oration and a few Letters have been added which had not before been diſcovered.

Notwithſtanding the care which has been taken to collect all that is known, one Letter by *Herbert* addreſſed to *Biſhop Andrewes*, written in *Greek*,* has eluded the Editor's ſearch; yet there is little doubt of its exiſtence, and it may hereafter be diſcovered in ſome public or private library. For the Letters of *Herbert* contained in the *Orator's* book at *Cambridge*, the Publiſher is indebted to the kindneſs of the Rev. Dr. *Tatham*, Provoſt of St. *John's*, late Public Orator.

This Volume contains the whole of *Herbert's* Proſe Writings; alſo his Life by *Walton*, and that by his firſt biographer *Barnabas Oley*. The other Volume contains his *Temple* and other Poems, which, together, compriſe all the Works known to be extant.

Concerning *Herbert's* exemplary character

* *Walton's Life of Herbert*, p. xxvi.

and life nothing need be added, as the pages which follow form the beſt teſtimony. But to conclude, no words can be more expreſſive than thoſe of *Cotton* to his friend *Walton*, in which the ſweetneſs and piety of *Herbert's* diſpoſition are deſcribed with the admiration they deſerve :

Where, with a ſoul compoſed of harmonies
Like a ſweet ſwan, he warbles as he dies
His Maker's praiſe, and his own obſequies.

Contents.

	Page
Commendatory Verſes by Dr. Woodford and Dean Duport	3
Introduction	8
Life of Herbert, by Izaak Walton	11
Appendix to the Life of Herbert, from Walton's Life of Donne, and the Complete Angler	93
Life of Herbert, by Barnabas Oley	97
Preface to the Country Parſon, by Barnabas Oley	127
Priest to the Temple	143
Chap. 1. Of a Paſtor	145
2. Their Diverſities	146
3. The Parſon's Life	148
4. The Parſon's Knowledge	150
5. The Parſon's Acceſſory Knowledges	153
6. The Parſon Praying	155
7. The Parſon Preaching	157
8. The Parſon on Sundays	162
9. The Parſon's State of Life	164
10. The Parſon in his Houſe	168
11. The Parſon's Courteſy	175
12. The Parſon's Charity	176
13. The Parſon's Church	179
14. The Parſon in Circuit	181
15. The Parſon Comforting	185
16. The Parſon a Father	186
17. The Parſon in Journey	187
18. The Parſon in Sentinel	189

Page

PRIEST TO THE TEMPLE.

Chap. 19. The Parſon in Reference 190
20. The Parſon in God's Stead 193
21. The Parſon Catechizing 194
22. The Parſon in Sacraments 199
23. The Parſon's Completeneſs 202
24. The Parſon's Arguing 207
25. The Parſon Puniſhing 209
26. The Parſon's Eye 210
27. The Parſon in Mirth 216
28. The Parſon in Contempt 217
29. The Parſon with his Churchwardens . . . 219
30. The Parſon's Conſideration of Providence . . 221
31. The Parſon in Liberty 224
32. The Parſon's Surveys 227
33. The Parſon's Library 233
34. The Parſon's Dexterity in applying of Remedies 236
35. The Parſon's Condeſcending 242
36. The Parſon Bleſſing 244
37. Concerning Detraction 247

Prayer before Sermon 249

Prayer after Sermon 252

Preface by Herbert to Valdeſſo's Divine Conſiderations, in a Letter to Nicholas Ferrar 253

Notes to the Same 256

CORNARO ON TEMPERANCE AND SOBRIETY, tranſlated by Herbert 272

JACULA PRUDENTUM; or, Outlandiſh Proverbs, Sentences, &c. collected by Herbert 293

LETTERS IN ENGLISH.

Letter 1. From George Herbert to Mr. H. Herbert . . 352
2. To Sir Henry Herbert 354
3. To the ſame 354
4. To the ſame 355
5. For my dear ſick Siſter 358
6. To Sir J. D. 359
7. To the ſame 360
8. To the ſame 362
9. To the ſame 364

Page

LETTERS IN ENGLISH.

Letter 10. To the ſame 365
11. To the truly noble Sir J. D. 366
12. To the Right Hon. the Lady Anne, Counteſs of Pembroke and Montgomery, at Court . . 367

LETTERS IN LATIN.

Letter 1. To Sir Robert Naunton. Thanks for his aſſiſtance in preventing the draining of the fens . 369
2. To Fulke Grevil. On the ſame 370
3. To Sir Robert Naunton. On the ſame; and on the houſes in the town being tiled by his aſſiſtance 371
4. To George Villiers, Marqueſs of Buckingham. Congratulation on his being created Marqueſs 372
5. To Sir Francis Bacon. Thanks for the preſent of his Novum Organum to the Univerſity . . 373
6. To Sir Thomas Coventry, Attorney-General. Congratulation on his promotion 374
7. To Sir Robert Naunton. Acquainting him with his being elected Member for the Univerſity 375
8. To Montague, Lord Treaſurer. Congratulation on his promotion 376
9. To Sir Robert Heath, Solicitor-General. Congratulation on his promotion 377
10. To King James. Thanks for a preſent of his 'Baſilicon Doron' to the Univerſity . . . 377
11. To King James. Thanks for the preſervation of the river 380
12. To Sir Francis Bacon. On the ſame . . . 381
13. To Abbot, Archbiſhop of Canterbury. Againſt the London Printers monopolizing foreign books 382
14. To Sir Francis Bacon. On the ſame . . . 383
15. To Leigh, Chief Juſtice. Congratulation on his promotion 384
16. To Cranfield, Treaſurer. Congratulation on his promotion 385
17. To Biſhop Andrews 386

ORATIO qua Auſpicatiſſimum Sereniſſimi PRINCIPIS CAROLI Reditum ex Hiſpaniis celebravit 389

Page

Oratio habita coram Dominis Legatis cum Magiſtro. in Artib. Titulis inſignirentur 403
Oration when the Ambaſſadors were made Maſters of Arts . 405

LETTERS OF DR. DONNE.

Letter 1. To the worthieſt Lady, Mrs. Magdalen Herbert 408
2. To the ſame 409
3. To the ſame. 411

A Prayer by Nicholas Ferrar, of Little Gidding, for his Friend George Herbert in his Sickneſs 413

LETTERS INSERTED IN WALTON'S LIFE.

Letter and Sonnet by Herbert to his Mother . . . 21, 22
Herbert to his Mother in her Sickneſs 40
Verſes by Herbert on Lord Danvers 45
Letter by Donne to Mrs. Magdalen Herbert 19
Verſes by Donne to the ſame 20

THE

Life of Mr. George Herbert,

WRITTEN BY

IZAAK WALTON.

He pleaſed God, and was beloved of him: ſo that whereas he lived among ſinners, he tranſlated him.

WISDOM OF SOLOMON, iv. 10.

To his very worthy and much honoured Friend

Mr. Izaak Walton,

Upon his excellent Life of Mr. George Herbert.

I.

HEAVEN'S youngeſt Son, its *Benjamin*,
Divinity's next Brother, *Sacred Poeſie*,
No longer ſhall a Virgin reckoned be,
(Whate'er with others 'tis) by me,
A Female Muſe, as were the Nine;
But (full of Vigour Maſculine)
An Eſſence Male, with Angels his Companions ſhine,
With Angels firſt the heavenly youth was bred;
And, when a Child, inſtructed them to ſing
The Praiſes of th' Immortal King
Who *Lucifer* in Triumph led:
For, as in Chains the Monſter ſank to Hell,
And tumbling headlong down the precipice fell,
By him firſt taught, *How art thou fallen, thou morning ſtar!* they ſaid,
Too fondly then, we have fancy'd him a Maid:
We, the vain Brethren of the rhyming Trade;
A female Angel leſs would *Urbin's** ſkill upbraid.

---

* *Raphael Urbin*, the famous Painter.

II.

Thus 'twas in Heaven: This, *Poeſy's* Sex and Age;
And, when he thence t'our lower World came down,
He choſe a Form more like his own,
And *Jeſſe's* youngeſt Son inſpir'd with holy rage.
The ſprightly Shepherd felt unuſual fire,
And up he took his tuneful Lyre;
He took it up, and ſtruck't, and his own ſoft touches did admire,
Thou, Poeſy, on him didſt beſtow
Thy choiceſt gift, an honour ſhew'd before to none;
And, to prepare his way to th' Hebrew Throne,
Gav'ſt him thy Empire and Dominion;
The happy Land of Verſe, where flow
Rivers of Milk, and Woods of Laurel grow;
Wherewith thou didſt adorn his brow,
And mad'ſt his firſt, more flouriſhing, and triumphant crown.
Aſſiſt me thy great Prophet's praiſe to ſing,
David, the Poet's, and bleſſ'd *Iſrael's* King;
And with the dancing Echo, let the Mountains ring!
Then on the wings of ſome auſpicious wind,
Let his great name from earth be raiſ'd on high,
And in the ſtarry volume of the Sky
A laſting Record find:
Be with his mighty *Pſaltery* join'd;
Which, taken long ſince up into the air,
And call'd the *Harp*, makes a bright Conſtellation there.

III.

Worthy it was to be tranſlated hence,
And there, in view of all, exalted hang:
To which ſo oft the Princely Prophet ſang,

And myſtic Oracles did diſpenſe.
Though had it ſtill remain'd below,
More wonders of it we had ſeen,
How great the mighty *Herbert's* ſkill had been;
Herbert, who could ſo much without it do;
Herbert, who did its Chords diſtinctly know,
More perfectly than any Child of Verſe below.
Oh! had we known him half ſo well!
But then, my Friend, there had been left for you
Nothing ſo fair, and worthy praiſe to do;
Who, ſo exactly all his Story tell,
That though he did not want his Bays,
Nor all the Monuments virtue can raiſe,
Your hand he did, to eternize his praiſe.
Herbert and *Donne* again are join'd,
Now here below, as they're above;
Theſe friends are in their old embraces twin'd;
And ſince by you the Interview's deſign'd,
Too weak to part them Death does prove;
For in this Book they meet again; as in one heav'n they love,

SAM. WOODFORDE.

Benſted, April 3, 1670.

In Vitam *Georgii Herberti*,

Ab *Iſaaco Waltono* ſcriptam.

QUAM erubeſco cùm tuam Vitam lego,
Herberte Sancte, quámque me pudet meæ!
Ego talpa cæcus hîc humi fodiens miſer,
Aquila volatu tu petens nubes tuo,

Ego Choïcum vas terreas fæces olens,
Tu (ſola namque *Urania* tibi ex muſis placet)
Nil tale ſpiras; ſed ſapis cœlum et Deum,
Omnique vitæ, libri et omni, lineâ:
Templúmque tecum ubique circumfers tuum:
Domi-porta cœli, cui domus propria, optima:
Ubi Rex, ibi *Roma*, Imperii Sedes; ubi
Tu, ſancte Vates, templum ibi, et cœlum, et Deus.
Tu quale nobis intuendum clericis
Speculum Sacerdotale, tu qualem piis
Paſtoris ideam et libro et vitâ tuâ
Tu quale Sanctitatis elementis bonæ,
Morumque nobis tradis exemplum ac typum!
Typum,* Magiſtro nempe proximum Tuo,
Exemplar illud grande qui ſolus fuit.
Canonizet ergò quos velit Dominus Papa;
Sibique ſanctos, quos facit, ſervit ſuos
Colátque; ſancte *Herberte*, tu Sanctus meus;
Oraque pro me, dicerem, ſi fas, tibi.
Sed hos honores par nec eſt ſanctis dari;
Velis nec ipſe; recolo te, ſed non colo.
Talis legenda eſt vita Sancti, concio
Ad promovendum quàm potens et efficax!
Per talia exempla eſt breve ad cœlos iter.
Waltone, macte, perge vitas ſcribere,
Et penicillo, quo Vales, inſigni adhuc
Sanctorum imagines coloribus ſuis
Plures repræſentare; quod tu dum facis
Vitamque et illis et tibi das Poſthumam,
Lectoris æternæque vitæ conſulis.
Urge ergò penſum; et interim ſcias velim,

---

* Sic *Chriſtum* ſolens vocavit quoties ejus mentionem fecit.

Plutarchus alter ſis licèt *Biogræphus*,
Herberto, Amice, vix Parallelum dabis.
Liceat Libro addere hanc coronidem tuo;
Vir, an Poeta, Orator an melior fuit,
Meliorne amicus, ſponſus, an Paſtor Gregis,
Herbertus, incertum; et quis hoc facilè ſciat,
Melior ubi ille, qui fuit ubique optimus.

JACOB DUPORT, S. T. P.

Decanus Petr.

The Introduction.

IN a late Retreat from the buſineſs of this World, and thoſe many little Cares with which I have too often encumbered myſelf, I fell into a Contemplation of ſome of thoſe Hiſtorical paſſages that are recorded in Sacred Story, *and more particularly of what had paſſed betwixt our* Bleſſed Saviour, *and that wonder of Women, and Sinners, and Mourners,* Saint Mary Magdalen. *I call her* Saint, *becauſe I did not then, nor do now conſider her, as when ſhe was poſſeſt with ſeven Devils; not as when her wanton Eyes, and diſhevelled Hair, were deſigned and managed to charm and enſnare amorous Beholders: But, I did then, and do now conſider her, as after ſhe had expreſſed a viſible and ſacred ſorrow for her ſenſualities; as after thoſe Eyes had wept ſuch a flood of penitential tears as did waſh, and that Hair had wipt, and ſhe moſt paſſionately kiſt the feet of hers, and our bleſſed* Jeſus. *And I do now conſider, that becauſe ſhe loved much, not only much was for-*

given her; but that, beſide that bleſſed bleſſing of having her ſins pardoned, and the joy of knowing her happy condition, ſhe alſo had from him a teſtimony, that her Alabaſter box of precious ointment poured on his head and feet, and that Spikenard, and thoſe Spices that were by her dedicated to embalm and preſerve his Sacred Body from putrefaction, ſhould ſo far preſerve her own Memory, that theſe demonſtrations of her ſanctified love, and of her officious and generous gratitude, ſhould be recorded and mentioned whereſoever his Goſpel ſhould be read; intending thereby, that as his, ſo her name ſhould alſo live to ſucceeding Generations, even till time itſelf ſhall be no more.

Upon occaſion of which fair example, I did lately look back, and not without ſome content (at leaſt to myſelf) *that I have endeavoured to deſerve the love, and preſerve the memory of my two deceaſed friends, Dr.* Donne *and Sir* Henry Wotton, *by declaring the ſeveral employments and various accidents of their Lives: And though Mr.* George Herbert (whoſe Life I now intend to write) *were to me a ſtranger as to his perſon, for I have only ſeen him; yet ſince he was, and was worthy to be, their friend, and very many of his have been mine, I judge it may not be unacceptable to thoſe that knew any of them in their Lives, or do now know them by mine, or their own Writings, to ſee this Conjunction of them after their deaths,*

without which, many things that concerned them, and ſome things that concerned the Age in which they lived, would be leſs perfect and loſt to poſterity.

For theſe Reaſons I have undertaken it, and if I have prevented any abler perſon, I beg pardon of him, and my Reader.

The

Life of Mr. George Herbert.

GEORGE *HERBERT* was born the third day of *April*, in the year of our Redemption 1593. The place of his Birth was near to the Town of *Montgomery*, and in that *Caſtle* that did then bear the name of that Town and County; that *Caſtle* was then a place of State and Strength, and had been ſucceſſively happy in the family of the *Herberts*, who had long poſſeſſed it; and, with it, a plentiful Eſtate, and hearts as liberal to their poor Neighbours. A family, that hath been bleſſed with men of remarkable wiſdom, and a willingneſs to ſerve their Country, and indeed, to do good to all Mankind; for which they were eminent: But alas! this family did in the late Rebellion ſuffer extremely in their Eſtates; and the heirs of that *Caſtle* ſaw it laid level with that earth that was too good to bury thoſe wretches that were the cauſe of it.

The father of our *George* was *Richard Herbert*,* the Son of *Edward Herbert*, Knight, the Son of *Richard Herbert*, Knight, the Son of the famous Sir *Richard Herbert* of *Colebrook*, in the county of *Monmouth*, Banneret, who was the youngeſt Brother of that memorable *William Herbert*, Earl of *Pembroke*, that lived in the Reign of our King *Edward* the fourth.

His Mother was *Magdalen Newport*, the youngeſt daughter of Sir *Richard*, and Siſter to Sir *Francis Newport*, of *High Arkall*, in the County of *Salop*, Knight, and Grandfather of *Francis* Lord *Newport*, now Comptroller of His Majeſty's Houſehold. A Family that for their Loyalty have ſuffered much in their Eſtates, and ſeen the ruin of that excellent Structure, where their Anceſtors have long lived, and been memorable for their Hoſpitality.

This Mother of *George Herbert* (of whoſe perſon, wiſdom, and virtue, I intend to give a true account in a ſeaſonable place) was the happy Mother of ſeven Sons and three Daughters, which ſhe would often ſay, was *Job's number*, and *Job's diſtribution*; and as often bleſs God, that they were neither defective in their ſhapes or in their reaſon; and very often reprove them that did not praiſe God for ſo great a bleſſing. I ſhall give the Reader a

* Of *Blakehall*, in *Montgomery*, Eſq.

ſhort account of their names, and not ſay much of their fortunes.

Edward, the eldeſt, was firſt made Knight of the *Bath*, at that glorious time of our late Prince *Henry's* being inſtalled Knight of the Garter; and after many years' uſeful Travel, and the attainment of many Languages, he was by King *James* ſent Ambaſſador Reſident to the then French King, *Lewis* XIII. There he continued about two years; but he could not ſubject himſelf to a compliance with the humours of the Duke *de Luines*, who was then the great and powerful Favourite at Court; ſo that, upon a complaint to our King, he was called back into *England* in ſome diſpleaſure; but at his return he gave ſuch an honourable account of his employment, and ſo juſtified his comportment to the Duke, and all the Court, that he was ſuddenly ſent back upon the ſame Embaſſy, from which he returned in the beginning of the Reign of our good King *Charles* I. who made him firſt Baron of *Caſtle-Iſland;* and not long after of *Cherbury*, in the County of *Salop: He was a man of great learning and reaſon, as appears by his printed Book* De Veritate; *and by his "Hiſtory of the Reign of King* Henry VIII." *and by ſeveral other Tracts.*

The ſecond and third Brothers were *Richard* and *William*, who ventured their lives to purchaſe Honour in the Wars of the *Low Countries*,

and died Officers in that employment. *Charles* was the fourth, and died Fellow of *New College* in *Oxford*. *Henry* was the ſixth, who became a menial ſervant to the Crown, in the days of King *James*, and hath continued to be ſo for fifty years; during all which time he hath been Maſter of the Revels; a place that requires a diligent wiſdom, with which God hath bleſſed him. The ſeventh Son was *Thomas*, who being made Captain of a Ship in that Fleet with which Sir *Robert Manſell* was ſent againſt *Algiers*, did there ſhew a fortunate and true Engliſh valour. Of the three Siſters I need not ſay more, than that they were all married to perſons of worth, and plentiful fortunes; and lived to be examples of virtue, and to do good in their Generations.

I now come to give my intended account of *George*, who was the fifth of thoſe ſeven Brothers.

George Herbert ſpent much of his Childhood in a ſweet content under the eye and care of his prudent Mother, and the tuition of a Chaplain or Tutor to him, and two of his Brothers, in her own Family (for ſhe was then a Widow), where he continued till about the Age of Twelve years; and being at that time well inſtructed in the Rules of Grammar, he was not long after commended to the care of Dr. *Neale*, who was then Dean of *Weſtminſter*; and by him to the

care of Mr. *Ireland*, who was then chief Maſter of that School; where the beauties of his pretty behaviour and wit ſhined and became ſo eminent and lovely in this his innocent Age, that he ſeemed to be marked out for piety, and to become the care of Heaven, and of a particular good Angel to guard and guide him. And thus he continued in that School, till he came to be perfect in the learned Languages, and eſpecially in the Greek Tongue, in which he after proved an excellent Critic.

About the age of Fifteen (he being then a King's Scholar) he was elected out of that School for *Trinity College* in *Cambridge*, to which place he was tranſplanted about the year 1608; and his prudent Mother, well knowing that he might eaſily loſe or leſſen that virtue and innocence, which her advice and example had planted in his mind, did therefore procure the generous and liberal Dr. *Nevil*, who was then Dean of *Canterbury*, and Maſter of that College, to take him into his particular care, and provide him a Tutor; which he did moſt gladly undertake; for he knew the excellencies of his Mother, and how to value ſuch a friendſhip.

This was the method of his Education, till he was ſettled in *Cambridge*, where we will leave him in his Study, till I have paid my promiſed account of his excellent Mother, and I will endeavour to make it ſhort.

I have told her Birth, her Marriage, and the Number of her Children, and have given ſome ſhort account of them; I ſhall next tell the Reader, that her Huſband died when our *George* was about the Age of four years: I am next to tell that ſhe continued twelve years a Widow; that ſhe then married happily to a Noble Gentleman,* the Brother and Heir of the Lord *Danvers*, Earl of *Danby*, who did highly value both her perſon and the moſt excellent endowments of her mind.

In this time of her Widowhood, ſhe being deſirous to give *Edward*, her eldeſt ſon, ſuch advantages of Learning and other education as might ſuit his birth and fortune, and thereby make him the more fit for the ſervice of his Country, did at his being of a fit age remove from *Montgomery Caſtle* with him, and ſome of her younger ſons, to *Oxford*; and having entered *Edward* into *Queen's College*, and provided him a fit *Tutor*, ſhe commended him to his care; yet ſhe continued there with him, and ſtill kept him in a moderate awe of herſelf, and ſo much under her own eye, as to ſee and converſe with him daily: but ſhe managed this power over him without any ſuch rigid ſourneſs, as might make her company a torment to her

* Sir *John Danvers*.

Child, but with ſuch a ſweetneſs and compliance with the recreations and pleaſures of youth, as did incline him willingly to ſpend much of his time in the company of his dear and careful Mother; which was to her great content: for ſhe would often ſay, "That as our Bodies take "a nouriſhment ſuitable to the meat on which "we feed; ſo our Souls do as inſenſibly take in "Vice by the Example or Converſation with "wicked Company:" and would therefore as often ſay, "That ignorance of Vice was the "beſt preſervation of Virtue; and That the "very knowledge of Wickedneſs was as tinder "to inflame and kindle ſin, and to keep it "burning." For theſe reaſons ſhe endeared him to her own company, and continued with him in *Oxford* four years; in which time her *great* and *harmleſs wit*, her *cheerful gravity*, and her *obliging behaviour* gained her an acquaintance and friendſhip with moſt of any eminent worth or learning that were at that time in or near that Univerſity; and particularly with Mr. *John Donne*, who then came accidentally to that place in this time of her being there. It was that *John Donne* who was after Dr. *Donne*, and Dean of St. *Paul's*, *London*; and he, at his leaving *Oxford*, writ and left there, in verſe, a Character of the beauties of her body and mind: Of the firſt he ſays,

No Spring nor Summer-beauty *has ſuch grace*
As I have ſeen in an Autumnal *face.*

Of the latter he ſays,

In all her words to every hearer fit,
You may at Revels, *or at* Council *fit.*

The reſt of her Character may be read in his printed Poems, in that Elegy which bears the name of the *Autumnal Beauty*. For both he and ſhe were then paſt the Meridian of man's life.

This Amity, begun at this time and place, was not an *Amity* that polluted their Souls; but an *Amity* made up of a chain of ſuitable inclinations and virtues; an *Amity* like that of St. *Chryſoſtom's* to his dear and virtuous *Olympias*; whom, in his Letters, he calls his *Saint*; or an *Amity*, indeed more like that of St. *Hierom* to his *Paula*; whoſe affection to her was ſuch that he turned Poet in his old Age, and then made her *Epitaph*; *wiſhing all his Body were turned into Tongues, that he might declare her juſt praiſes to Poſterity*. And this *Amity* betwixt her and Mr. *Donne* was begun in a happy time for him, he being then near to the Fortieth year of his Age (which was ſome years before he entered into Sacred Orders): A time when his neceſſities needed a daily ſupply for the ſupport of his Wife, ſeven Children, and a

Family: And in this time ſhe proved one of his moſt bountiful Benefactors; and he as grateful an acknowledger of it. You may take one Teſtimony for what I have ſaid of theſe two worthy perſons, from this following *Letter* and *Sonnet*.

" MADAM,

" YOUR Favours to me are every where; I uſe " them, and have them. I enjoy them at *Lon-* " *don*, and leave them there; and yet find them " at *Micham*. Such Riddles as theſe become " things unexpreſſible; and ſuch is your good- " neſs. I was almoſt ſorry to find your Servant " here this day, becauſe I was loth to have any " witneſs of my not coming home laſt Night, " and indeed of my coming this Morning: But " my not coming was excuſable, becauſe earneſt " buſineſs detained me; and my coming this day " is by the example of your *St. Mary Magdalen*, " who roſe early upon *Sunday*, to ſeek that which " ſhe loved moſt; and ſo did I. And, from her " and myſelf, I return ſuch thanks as are due to " one to whom we owe all the good opinion, " that they whom we need moſt have of us—By " this Meſſenger, and on this good day, I com- " mit the incloſed *Holy Hymns* and *Sonnets* " (which for the matter, not the workmanſhip, " have yet eſcaped the fire), to your judgment, " and to your protection too, if you think them

" worthy of it; and I have appointed this in-
" cloſed *Sonnet* to uſher them to your happy
" hand.

" *Your unworthieſt Servant,*
" *Unleſs your accepting him to be ſo*
" *Have mended him,*
" Jo. DONNE."

Micham, July 11, 1607.

" *To the Lady* Magdalen Herbert; *of St.* Mary Magdalen.

HER of your name, whoſe fair inheritance
Bethina *was, and jointure* Magdalo;
An active faith ſo highly did advance,
That ſhe once knew more than the Church did
The Reſurrection; *ſo much good there is* [*know,*
Deliver'd of her, that ſome Fathers be
Loth to believe one Woman could do this;
But think theſe Magdalens *were two or three.*
Increaſe their number, Lady, and their fame;
To their Devotion, *add your* Innocence;
Take ſo much of th' example as of the name;
The latter half; and in ſome recompence
That they did harbour Chriſt *himſelf a Gueſt,*
Harbour theſe Hymns, *to his dear name addreſt.*
J. D."

Theſe *Hymns* are now loſt to us; but doubtleſs they were ſuch, as they two now ſing in *Heaven.*

There might be more demonſtrations of the

Friendſhip, and the many ſacred Endearments betwixt theſe two excellent perſons (for I have many of their Letters in my hand) and much more might be ſaid of her great prudence and piety; but my deſign was not to write hers, but the Life of her Son; and therefore I ſhall only tell my Reader, that about that very day twenty years that this Letter was dated, and ſent her, I ſaw and heard this Mr. *John Donne* (who was then Dean of St. *Paul's*) weep, and preach her Funeral Sermon, in the Pariſh Church of *Chelſey*, near *London;* where ſhe now reſts in her quiet Grave; and where we muſt now leave her, and return to her ſon *George*, whom we left in his ſtudy in *Cambridge.*

And in *Cambridge* we may find our *George Herbert's* behaviour to be ſuch, that we may conclude, he conſecrated the firſt-fruits of his early age to virtue, and a ſerious ſtudy of learning. And that he did ſo, this following Letter and Sonnet, which were in the firſt year of his going to *Cambridge* ſent his dear Mother for a New-year's gift, may appear to be ſome teſtimony.

——" But I fear the heat of my late *Ague* " hath dried up thoſe ſprings, by which Scho- " lars ſay, the Muſes uſe to take up their habi- " tations. However I need not their help, to " reprove the vanity of thoſe many Love-poems

" that are daily writ and conſecrated to *Venus*;
" nor to bewail that ſo few are writ, that look
" towards *God* and *Heaven*. For my own part,
" my meaning (*dear Mother*) is in theſe ſon-
" nets, to declare my reſolution to be, that my
" poor abilities in poetry ſhall be all and ever
" conſecrated to God's glory; and I beg you
" to receive this as one teſtimony."

MY God, where is that ancient heat towards thee,
Wherewith whole ſhoals of Martyrs *once did burn,*
Beſides their other flames? Doth Poetry
Wear Venus *livery? only ſerve her turn?*
Why are not Sonnets *made of thee? and lays*
Upon thine Altar burnt? Cannot thy love
Heighten a ſpirit to ſound out thy praiſe
As well as any ſhe? Cannot thy Dove
Outſtrip their Cupid *eaſily in flight?*
Or, ſince thy ways are deep, and ſtill the ſame,
Will not a verſe run ſmooth that bears thy name!
Why doth that fire, which by thy power and might
Each breaſt does feel, no braver fewel chooſe
Than that, which one day Worms *may chance refuſe?*

Sure, Lord, there is enough in thee to dry
Oceans of Ink; *for, as the Deluge did*
Cover the Earth, ſo doth thy Majeſty:
Each cloud diſtils thy praiſe, and doth forbid

Poets *to turn it to another uſe.*
Roſes *and* Lilies *ſpeak thee; and to make*
A pair of Cheeks of them is thy abuſe.
Why ſhould I Women's eyes *for Cryſtal take?*
Such poor invention burns in their low mind
Whoſe fire is wild, and doth not upward go
To praiſe, and on thee, Lord, ſome Ink *beſtow.*
Open the bones, and you ſhall nothing find
In the beſt face *but* filth; *when, Lord, in thee*
The beauty *lies, in the* diſcovery. *G. H.*

This was his reſolution at the ſending this Letter to his dear Mother; about which time, he was in the Seventeenth year of his Age; and as he grew older, ſo he grew in learning, and more and more in favour both with God and man; inſomuch, that in this morning of that ſhort day of his life, he ſeemed to be mark'd out for virtue, and to become the care of Heaven; for God ſtill kept his ſoul in ſo holy a frame, that he may and ought to be a pattern of virtue to all poſterity, and eſpecially to his Brethren of the Clergy, of which the Reader may expect a more exact account in what will follow.

I need not declare that he was a ſtrict Student, becauſe, that he was ſo, there will be many teſtimonies in the future part of his life. I ſhall therefore only tell, that he was made *Bachelor of Arts* in the year 1611; *Major Fellow*

of the *College*, *March* 15, 1615:* And that in that year he was alſo made *Maſter of Arts*, he being then in the 22d year of his age; during all which time, all, or the greateſt diverſion from his ſtudy, was the practice of muſic, in which he became a great maſter; and of which he would ſay, "That it did relieve his droop-"ing ſpirits, compoſe his diſtracted thoughts, "and raiſed his weary ſoul ſo far above the "earth, that it gave him an earneſt of the joys "of heaven before he poſſeſt them." And it may be noted, that from his firſt entrance into the College, the generous Dr. *Nevil* was a cheriſher of his Studies, and ſuch a lover of his perſon, his behaviour, and the excellent endowments of his mind, that he took him often into his own company, by which he confirmed his native gentleneſs; and if during this time, he expreſſed any Error, it was that he kept himſelf too much retired, and at two great a diſ-

* It appears from the *Burſar's Books* of *Trinity College*, that Mr. *Herbert* was elected a ſcholar of the houſe, *May* 5, 1609: *Minor Fellow*, *Oct.* 3, 1614: and *Major Fellow*, *March* 15, 1615. And we learn from the *Grace Book* of the Univerſity of *Cambridge*, that he was matriculated, *Dec.* 18, 1609, by the name of *Georgius Harbert*, the firſt among the Penſioners of *Trinity College*; became B. A. in 1612; M. A. in 1616; and on the 21ſt of *October*, 1619, was ſubſtituted to the office of *Orator* in the abſence of Sir *Francis Netherſole*, Knight, then abroad on the *King's* buſineſs.

tance with all his inferiors; and his clothes ſeemed to prove, that he put too great a value on his parts and Parentage.

This may be ſome account of his diſpoſition and of the employment of his time, till he was Maſter of Arts, which was *Anno* 1615; and in the year 1619 he was choſen Orator for the Univerſity. His two precedent Orators, were Sir *Robert Naunton* and Sir *Francis Netherſole*: The firſt was not long after made Secretary of State; and Sir *Francis* not very long after his being Orator, was made Secretary to the Lady *Elizabeth* Queen of *Bohemia*. In this place of Orator, our *George Herbert* continued eight years, and managed it with as becoming and grave a gaiety as any had ever before or ſince his time. For *He had acquired great Learning, and was bleſt with a high fancy, a civil and ſharp wit, and with a natural elegance, both in his behaviour, his tongue, and his pen.* Of all which, there might be very many particular evidences, but I will limit myſelf to the mention of but three.

And the firſt notable occaſion of ſhewing his fitneſs for this employment of *Orator* was manifeſted in a Letter to King *James* upon the occaſion of his ſending that Univerſity his Book, called *Baſilicon Doron;* and their Orator was to acknowledge this great honour, and return their gratitude to His Majeſty for ſuch a con-

deſcenſion, at the cloſe of which Letter* he writ,

Quid Vaticanam Bodleianamque objicis hoſpes!
Unicus eſt nobis Bibliotheca Liber.

This Letter was writ in ſuch excellent Latin, was ſo full of Conceits, and all the expreſſions ſo ſuited to the *genius* of the King, that he inquired the Orator's name, and then aſked *William* Earl of *Pembroke*, if he knew him? whoſe anſwer was, "That he knew him very well, "and that he was his Kinſman; but he loved "him more for his learning and virtue, than "for that he was of his name and family." At which anſwer the King ſmiled, and aſked the Earl leave, "That he might love him too; for "he took him to be the jewel of that Uni-"verſity."

The next occaſion he had and took to ſhew his great Abilities was with them, to ſhew alſo his great affection to that Church in which he received his *Baptiſm*, and of which he profeſſed himſelf a member; and the occaſion was this: There was one *Andrew Melvin*, a miniſter of the Scotch Church, and Rector of St. *Andrew's*, who, by a long and conſtant Converſe, with a diſcontented part of that Clergy which oppoſed Epiſcopacy, became at laſt to be a chief leader

* This letter will be found at the end of this volume.

of that Faction; and had proudly appeared to be ſo to King *James*, when he was but King of that Nation, who, the ſecond year after his Coronation in *England*, convened a part of the *Biſhops* and other learned Divines of his Church, to attend him at *Hampton-Court*, in order to a friendly Conference with ſome Diſſenting Brethren, both of this, and the Church of *Scotland*: Of which Scotch party, *Andrew Melvin* was one;* and he being a man of learning, and inclined to *Satirical Poetry*, had ſcattered many malicious bitter Verſes againſt our *Liturgy*, our *Ceremonies*, and our *Church-government*; which were by ſome of that party ſo magnified for the wit, that they were therefore brought into *Weſtminſter School*, where Mr. *George Herbert* then, and often after, made ſuch anſwers to them, and ſuch reflections on him and his *Kirk*, as might unbeguile any man that was not too deeply pre-engaged in ſuch a quarrel.

But to return to Mr. *Melvin* at *Hampton-Court Conference*, he there appeared to be a

* *Andrew Melville* was not preſent at the celebrated conference held at *Hampton-Court*, in the firſt year of King *James* I. upon the complaint of the Puritans againſt the ceremonies and the liturgy of the Church of *England*. He was ſummoned to appear before the King and Council in 1604. In the firſt edition of "Mr. *Walton's* Life of Mr. *George Herbert*," *Melville* is deſcribed to be "Maſter of a great wit; a wit full of knots and clenches; a wit ſharp and ſatirical; exceeded, I think, by none of that nation, but their Buchanan."

man of an unruly wit, of a ſtrange confidence, of ſo furious a Zeal, and of ſo ungoverned paſſions, that his inſolence to the King, and others at this Conference, loſt him both his Rectorſhip of St. *Andrews*, and his liberty too: For his former Verſes and his preſent reproaches there uſed againſt the Church and State, cauſed him to be committed priſoner to the Tower of London, where he remained very angry for three years. At which time of his commitment, he found the Lady *Arabella*, an innocent priſoner there; and he pleaſed himſelf much in ſending the next day after his Commitment, theſe two verſes to the good Lady; which I will underwrite, becauſe they may give the reader a taſte of his others, which were like theſe—

Cauſa tibi mecum eſt communis carceris: Ara-Bella tibi cauſa eſt, Araque ſacra mihi.

I ſhall not trouble my Reader with an account of his enlargement from that Priſon, or his Death; but tell him Mr. *Herbert's* Verſes were thought ſo worthy to be preſerved, that Dr. *Duport*, the learned Dean of *Peterborough*, hath lately collected and cauſed many of them to be printed, as an honourable memorial of his friend Mr. *George Herbert*, and the cauſe he undertook.*

* Theſe verſes will be found at the end of the poems.

And, in order to my third and laſt obſervation of his great Abilities, it will be needful to declare, that about this time King *James* came very often to hunt at *Newmarket* and *Royſton*, and was almoſt as often invited to *Cambridge*, where his entertainment was Comedies ſuited to his pleaſant humour;* and where Mr. *George Herbert* was to welcome him with *Gratulations* and the *Applauſes* of an *Orator*, which he always performed ſo well, that he ſtill grew more into the King's favour, inſomuch that he had a particular appointment to attend His Majeſty at *Royſton*; where, after a Diſcourſe with him, his Majeſty declared to his Kinſman, the Earl of *Pembroke*, "That he found the Orator's learn-"ing and wiſdom much above his age or wit." The year following, the King appointed to end His progreſs at *Cambridge*, and to ſtay there certain days; at which time he was attended by the great Secretary of Nature and all Learning, Sir *Francis Bacon* (Lord *Verulam*), and by the ever memorable and learned Doctor *Andrews*, Biſhop of Wincheſter, both which did at that time begin a deſired friendſhip with our *Orator*. Upon whom, the firſt put ſuch a value on his judgment, that he uſually deſired his approbation, before he would expoſe any of his Books to be printed, and thought him ſo worthy

* Albumazar. Ignoramus.

of his friendſhip, that having tranſlated many of the Prophet *David's* pſalms into Engliſh Verſe: he made *George Herbert* his Patron, by a public dedication* of them to him, as the beſt Judge of *Divine Poetry*. And for the learned Biſhop, it is obſervable, that at that time there fell to be a modeſt debate betwixt them two about *Predeſtination* and *Sanctity of life*; of both which the *Orator* did, not long after, ſend the Biſhop ſome ſafe and uſeful *aphoriſms*, in a long Letter, written in Greek; which Letter was ſo remarkable for the language and reaſon of it, that after the reading it, the Biſhop put it into his boſom, and did often ſhow it to many Scholars, both of this and foreign Nations: but did always return it back to the place where he firſt lodged it, and continued it ſo near his heart till the laſt day of his life.

---

* In the following words: "To his very good friend, Mr. "*George Herbert*.—The pains that it pleaſed you to take "about ſome of my writings I cannot forget, which did put "me in mind to dedicate to you this poor exerciſe of my ſick- "neſs. Beſides, it being my manner for Dedications to chooſe "thoſe that I hold moſt fit for the argument, I thought that "in reſpect of Divinity and Poeſy met, whereof the one is the "matter, the other the ſtyle of this little writing, I could not "make better choice: ſo with ſignification of my love and "acknowledgement, I ever reſt,

"Your affectionate friend,

"FR. ST. ALBANS."

Mr. Herbert tranſlated into Latin part of "The Advance- "ment of Learning."

To theſe, I might add the long and entire friendſhip betwixt him and Sir *Henry Wotton*, and Dr. *Donne*, but I have promiſed to contract myſelf, and ſhall therefore only add one teſtimony to what is alſo mentioned in the Life of Dr. *Donne;* namely, that a little before his death, he cauſed many Seals to be made, and in them to be engraven the figure of *Chriſt crucified* on an *Anchor* (the emblem of hope), and of which Dr. *Donne* would often ſay, *Crux mihi anchora.* Theſe Seals he gave or ſent to moſt of thoſe friends on which he put a value: and, at Mr. *Herbert's* death, theſe Verſes were found wrapt up with that ſeal which was by the Doctor given to him:

When my dear Friend could write no more,
He gave this Seal *and ſo gave o'er."*

When winds and waves riſe higheſt, I am ſure,
This Anchor *keeps my* faith, *that me ſecure."*

At this time of being *Orator*, he had learnt to underſtand the *Italian*, *Spaniſh*, and *French* Tongues very perfectly; hoping, that as his Predeceſſors, ſo he might in time attain the place of a *Secretary of State*, he being at that time very high in the King's favour; and not meanly valued and loved by the moſt eminent and moſt

powerful of the Court Nobility: This, and the love of a Court-converſation mixed with a laudable ambition to be ſomething more than he then was, drew him often from *Cambridge* to attend the *King*, whereſoever the Court was, who then gave him a *Sinecure*, which fell into his Majeſty's diſpoſal, I think, by the death of the Biſhop of St. *Aſaph*.—It was the ſame that Queen *Elizabeth* had formerly given to her Favourite Sir *Philip Sidney*; and valued to be worth a hundred and twenty pounds *per annum*. With this, and his Annuity, and the advantage of his College, and of his Oratorſhip, he enjoyed his genteel humour for clothes, and Court-like company, and ſeldom looked towards *Cambridge*, unleſs the King were there, but then he never failed; and, at other times, left the manage of his Orator's place to his learned friend Mr. *Herbert Thorndike*, who is now Prebendary of *Weſtminſter*.

I may not omit to tell, that he had often deſigned to leave the Univerſity, and decline all Study, which, he thought, did impair his health: for he had a body apt to a *Conſumption*, and to *Fevers*, and other infirmities, which he judged were increaſed by his ſtudies; for he would often ſay, "He had too thoughtful a Wit: a "Wit, like a Pen-knife in too narrow a ſheath, "too ſharp for his Body." But his Mother would by no means allow him to leave the

Univerſity or to travel: and though he inclined very much to both, yet he would by no means ſatisfy his own deſires at ſo dear a rate, as to prove an undutiful Son to ſo affectionate a Mother; but did always ſubmit to her wiſdom. And what I have now ſaid may partly appear in a Copy of Verſes in his printed Poems; it is one of thoſe that bear the title of *Affliction*; and it appears to be a pious reflection on God's providence, and ſome paſſages of his life, in which he ſays:

Whereas my birth and ſpirit rather took
The way that takes the Town:
Thou didſt betray me to a ling'ring Book,
And wrap me in a Gown:
I was entangled in a World of ſtrife,
Before I had the power to change my life.

Yet, for I threatened oft the Siege to raiſe,
Not ſimp'ring all mine age;
Thou often didſt with Academic *praiſe*
Melt and diſſolve my rage:
I took the ſweeten'd Pill, till I came where
I could not go away, nor perſevere.

Yet leſt perchance, I ſhould too happy be
In my unhappineſs,
Turning my purge to food, thou throweſt me
Into more ſickneſſes.

Thus doth thy power Croſs-bias me, not making
Thine own gifts good, yet me from my ways taking.

Now I am here, what thou wilt do with me
None of my Books will ſhow:
I read, and ſigh, and wiſh I were a Tree,
For then ſure I ſhould grow
To fruit or ſhade, at leaſt, ſome Bird would truſt
Her Houſehold with me, and I would be juſt.

Yet though thou troubleſt me, I muſt be meek,
In weakneſs muſt be ſtout:
Well, I will change my ſervice and go ſeek
Some other Maſter out:
Ah! my dear God, though I am clean forgot,
Let me not love thee, if I love thee not.

G. H.

In this time of Mr. *Herbert's* attendance and expectation of ſome good occaſion to remove from *Cambridge* to Court, God, in whom there is an unſeen Chain of Cauſes, did, in a ſhort time, put an end to the lives of two of his moſt obliging and moſt powerful friends, *Lodowick* Duke of *Richmond*, and *James* Marquis of *Hamilton*; and not long after him, King *James* died alſo, and with them, all Mr. *Herbert's* Court hopes: ſo that he preſently betook himſelf to a Retreat from *London*, to a Friend in *Kent*, where he lived very privately, and was

ſuch a lover of ſolitarineſs, as was judged to impair his health more than his Study had done. In this time of Retirement, he had many Conflicts with himſelf, whether he ſhould return to the painted pleaſures of a Court-life, or betake himſelf to a ſtudy of Divinity, and enter into Sacred Orders? (to which his dear Mother had often perſuaded him)—Theſe were ſuch Conflicts, as they only can know, that have endured them; for ambitious Deſires, and the outward Glory of this World, are not eaſily laid aſide; but, at laſt, God inclined him to put on a reſolution to ſerve at his Altar.

He did at his return to *London* acquaint a Court-friend with his reſolution to enter into *Sacred Orders*, who perſuaded him to alter it, as too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind. To whom he replied, "It hath been formerly adjudged that the Do-"meſtic Servants of the King of Heaven, ſhould "be of the nobleſt Families on Earth: and "though the Iniquity of the late Times have "made Clergymen meanly valued, and the "ſacred name of *Prieſt* contemptible; yet I "will labour to make it honourable, by conſe-"crating all my learning, and all my poor abili-"ties, to advance the glory of that God that "gave them; knowing that I can never do too "much for him that hath done ſo much for

" me, as to make me a Chriſtian. And I will " labour to be like my Saviour, by making " Humility lovely in the eyes of all men, and " by following the merciful and meek example " of *my dear Jeſus.*"

This was then his reſolution, and the God of Conſtancy, who intended him for a great example of virtue, continued him in it; for within that year he was made Deacon, but the day when, or by whom, I cannot learn: but that he was about that time made Deacon is moſt certain; for I find by the Records of *Lincoln*, that he was made Prebendary of *Layton Eccleſia*, in the Dioceſe of *Lincoln*, *July* 15, 1626; and that this Prebend was given him by *John*, then *Lord Biſhop of that See.* And now he had a fit occaſion to ſhow that Piety and Bounty that was derived from his generous Mother, and his other memorable Anceſtors, and the occaſion was this.

This *Layton Eccleſia* is a Village near to *Spalden*, in the county of *Huntingdon*, and the greateſt part of the Pariſh Church was fallen down, and that of it which ſtood was ſo decayed, ſo little, and ſo uſeleſs, that the Pariſhioners could not meet to perform their Duty to God in public prayer and praiſes: and thus it had been for almoſt 20 years, in which time there had been ſome faint endeavours for a public Collection, to enable the Pariſhioners to rebuild it, but

with no ſucceſs, till Mr. *Herbert* undertook it; and he by his own and the contribution of many of his Kindred, and other noble Friends, undertook the Re-edification of it, and made it ſo much his whole buſineſs, that he became reſtleſs till he ſaw it finiſhed as it now ſtands: being for the workmanſhip a coſtly *Moſaic:* for the form an *exact Croſs;* and for the decency and beauty, I am aſſured, it is the moſt remarkable Pariſh Church that this Nation affords. He lived to ſee it ſo wainſcotted, as to be exceeded by none; and, by his order, the Reading Pew and Pulpit were a little diſtant from each other, and both of an equal height: for he would often ſay, "They ſhould neither "have a precedency or priority of the other; "but that *Prayer* and *Preaching*, being equally "uſeful, might agree like Brethren, and have "an equal honour and eſtimation."

Before I proceed farther, I muſt look back to the time of Mr. *Herbert's* being made Prebendary, and tell the Reader, that not long after, his Mother being informed of his intentions to rebuild that church, and apprehending the great trouble and charge that he was likely to draw upon himſelf, his Relations, and Friends, before it could be finiſhed, ſent for him from *London* to *Chelſea* (where ſhe then dwelt), and at his coming ſaid, "*George*, I ſent for you, to "perſuade you to commit Simony, by giving

" your Patron as good a gift as he has given " you; namely, that you give him back his " Prebend: for, *George*, it is not for your weak " body, and empty purſe, to undertake to build " Churches." Of which he deſired he might have a day's time to conſider, and then make her an Anſwer: And at his return to her the next Day, when he had firſt deſired her bleſſing, and ſhe given it him, his next requeſt was, " That ſhe would at the Age of Thirty-three " Years allow him to become an *undutiful Son*; " for he had made a Vow to God, that if he were " able, he would Rebuild that Church:" And then ſhowed her ſuch reaſons for his reſolution, that ſhe preſently ſubſcribed to be one of his Benefactors; and undertook to ſolicit *William* Earl of *Pembroke* to become another, who ſubſcribed for fifty pounds; and not long after, by a witty and perſuaſive Letter from Mr. *Herbert*, made it fifty pounds more. And in this nomination of ſome of his Benefactors, *James* Duke of *Lennox*, and his brother Sir *Henry Herbert*, ought to be remembered; as alſo the bounty of Mr. *Nicholas Farrer*, and Mr. *Arthur Woodnot*; the one a Gentleman in the Neighbourhood of *Layton*, and the other a Goldſmith in *Foſter-lane*, *London*, ought not to be forgotten: for, the memory of ſuch men ought to outlive their lives. Of Mr. *Farrer* I ſhall hereafter give an account in a more ſeaſonable place;

but before I proceed farther I will give this ſhort account of Mr. *Arthur Woodnot:*

He was a man that had conſidered overgrown Eſtates do often require more care and watchfulneſs to preſerve than get them; and conſidered that there be many Diſcontents that Riches cure not; and did therefore ſet limits to himſelf as to deſire of wealth: And having attained ſo much as to be able to ſhow ſome mercy to the Poor, and preſerve a competence for himſelf, he dedicated the remaining part of his life to the ſervice of God; and to be uſeful for his Friends: and he proved to be ſo to Mr. *Herbert;* for, beſide his own bounty, he collected and returned moſt of the money that was paid for the Rebuilding of that Church; he kept all the account of the charges, and would often go down to ſtate them, and ſee all the Workmen paid. When I have ſaid, that this good man was an uſeful Friend to Mr. *Herbert's* Father, and to his Mother, and continued to be ſo to him, till he cloſed his eyes on his Deathbed; I will forbear to ſay more, till I have the next fair occaſion to mention the holy friendſhip that was betwixt him and Mr. *Herbert.* From whom Mr. *Woodnot* carried to his Mother this following Letter, and delivered it to her in a ſickneſs, which was not long before that which proved to be her laſt.

A Letter of Mr. George Herbert *to his Mother, in her Sickneſs.*

Madam,

AT my laſt parting from you, I was the better content becauſe I was in hope I ſhould myſelf carry all ſickneſs out of your family; but ſince I know I did not, and that your ſhare continues, or rather increaſeth, I wiſh earneſtly that I were again with you; and would quickly make good my wiſh, but that my employment does fix me here, it being now but a month to our Commencement: *wherein my abſence by how much it naturally augmented ſuſpicion, by ſo much ſhall it make my prayers the more conſtant and the more earneſt for you to the God of all Conſolation. In the mean time, I beſeech you to be cheerful, and Comfort yourſelf in the God of all comfort, who is not willing to behold any ſorrow but for ſin. What hath Affliction grievous in it more than for a moment? or why ſhould our afflictions here have ſo much power or boldneſs as to oppoſe the hope of our Joys hereafter?—Madam, as the Earth is but a point in reſpect of the heavens, ſo are earthly Troubles compared to heavenly Joys: therefore, if either Age or Sickneſs lead you to thoſe Joys, conſider what advantage you have over* Youth *and* Health, *who are now ſo near thoſe true Comforts.——Your laſt Letter gave me Earthly preferment, and, I hope, kept Heavenly for yourſelf. But would you*

divide and chooſe too? Our College Cuſtoms allow not that; and I ſhould account myſelf moſt happy if I might change with you: for I have always obſerved the thread of Life to be like other threads or ſkeins of ſilk, full of ſnarles and incumbrances: Happy is he, whoſe bottom is wound up and laid ready for work in the New Jeruſalem. *For myſelf,* dear Mother, *I always feared ſickneſs more than death; becauſe ſickneſs hath made me unable to perform thoſe Offices for which I came into the world, and muſt yet be kept in it; but you are freed from that fear, who have already abundantly diſcharged that part, having both ordered your Family, and ſo brought up your Children that they have attained to the years of Diſcretion, and competent Maintenance. So that now if they do not well, the fault cannot be charged on you, whoſe Example and Care of them will juſtify you both to the world and your own Conſcience: inſomuch, that whether you turn your thoughts on the life paſt, or on the Joys that are to come, you have ſtrong preſervatives againſt all diſquiet. And for temporal afflictions, I beſeech you conſider, all that can happen to you are either afflictions of* Eſtate, *or* Body, *or* Mind. *For thoſe of Eſtate, of what poor regard ought they to be, ſince if we had Riches, we are commanded to give them away? ſo that the beſt uſe of them is, having, not to have them. But, perhaps, being above the Common people, our Credit and eſtimation calls on us to live*

in a more ſplendid faſhion: But, O God, how eaſily is that anſwered, when we conſider that the Bleſſings in the holy Scripture are never given to the rich, but to the poor. I never find Bleſſed be the Rich, or, Bleſſed be the Noble; but Bleſſed be the Meek, *and* Bleſſed be the poor, *and* Bleſſed be the Mourners, for they ſhall be comforted. *And yet, O God! moſt carry themſelves ſo, as if they not only not deſired, but even feared to be bleſſed. And for Afflictions of the Body,* dear Madam, *remember the holy Martyrs of God, how they have been burnt by thouſands, and have endured ſuch other Tortures, as the very mention of them might beget amazement; but their Fiery trials have had an end: and yours (which, praiſed be God, are leſs) are not like to continue long. I beſeech you let ſuch thoughts as theſe moderate your preſent fear and ſorrow; and know that if any of yours ſhould prove a* Goliath-*like trouble, yet you may ſay with* David, That God, who delivered me out of the paws of the Lion and Bear, will alſo deliver me out of the hands of this uncircumciſed Philiſtine. *Laſtly, for thoſe afflictions of the ſoul: conſider that God intends that to be as a* ſacred Temple *for himſelf to dwell in, and will not allow any room there for ſuch an inmate as Grief, or allow that any ſadneſs ſhall be his Competitor. And, above all, if any care of future things moleſt you, remember thoſe admirable*

words of the Pſalmiſt: Caſt thy Care on the Lord, and he ſhall nouriſh thee, *Pſal.* lv. *To which join that of Saint Peter,* Caſting all your Care on the Lord, for he careth for you, 1 *Pet.* v. 7. *What an admirable thing is this, that God puts his ſhoulder to our burden, and entertains our Care for us that we may the more quietly intend his ſervice. To conclude, let me commend only one place more to you* (Philip. iv. 4.); *St. Paul ſaith there,* Rejoice in the Lord always: And again I ſay, rejoice. *He doubles it to take away the ſcruple of thoſe that might ſay, What, ſhall we rejoice in affliction? yes, I ſay again, rejoice; ſo that it is not left to us to rejoice or not rejoice; but whatſoever befals us we muſt always, at all times, rejoice in the Lord, who taketh care of us. And it follows in the next verſe:* Let your moderation appear unto all men: The Lord is at hand: Be careful for nothing.—*What can be ſaid more comfortably? trouble not yourſelves, God is at hand to deliver us from all, or in all.* Dear Madam, *pardon my boldneſs, and accept the good meaning of*

Your moſt obedient ſon,

George Herbert.

Trin. Col. May 25, 1622.

About the year 1629, and the 34th of his Age, Mr. *Herbert* was ſeized with a ſharp *Quo-*

tidian Ague, and thought to remove it by the change of Air; to which end, he went to *Woodford* in *Eſſex*, but thither more chiefly to enjoy the company of his beloved Brother Sir *Henry Herbert*, and other Friends then of that Family. In his Houſe he remained about Twelve Months, and there became his own Phyſician, and cured himſelf of his Ague, by forbearing Drink, and not eating any Meat, no not Mutton, nor a Hen, or Pigeon, unleſs they were ſalted; and by ſuch a conſtant Diet he removed his Ague, but with inconveniences that were worſe; for he brought upon himſelf a diſpoſition to Rheums and other weakneſſes, and a ſuppoſed Conſumption. And it is to be Noted that in the ſharpeſt of his extreme Fits he would often ſay, *Lord, abate my great affliction, or increaſe my patience; but, Lord, I repine not; I am dumb, Lord, before thee, becauſe thou doeſt it.* By which, and a ſanctified ſubmiſſion to the Will of God, he ſhewed he was inclinable to bear the ſweet yoke of *Chriſtian Diſcipline*, both then and in the latter part of his life, of which there will be many true Teſtimonies.

And now his care was to recover from his Conſumption by a change from *Woodford* into ſuch an air as was moſt proper to that end: And his remove was to *Dauntſey* in *Wiltſhire*, a noble Houſe which ſtands in a choice Air; the

owner of it then was the Lord *Danvers*,* Earl of *Danby*, who loved Mr. *Herbert* ſo very much, that he allowed him ſuch an apartment in it as might beſt ſuit with his accommodation and liking. And in this place, by a *ſpare Diet*, declining all *perplexing Studies*, *moderate exerciſe*, and a *cheerful converſation*, his health was apparently improved to a good degree of ſtrength and cheerfulneſs: And then he declared his reſolution both to marry, and to enter into the Sacred Orders of Prieſthood. Theſe had long been the deſire of his Mother and his other Relations; but ſhe lived not to ſee either, for ſhe died in the year 1627. And though he was diſobedient to her about *Layton* Church, yet in conformity to her will, he kept his

---

* *Henry Danvers*, created Baron of *Dauntſey* by King *James*, and Earl of *Danby* by *Charles* I. He was Knight of the Bath, and died unmarried, Jan. 20, 1673.

On Lord Danvers.

Sacred marble, ſafely keep
His duſt, who under thee muſt ſleep,
Until the years again reſtore
Their dead, and time ſhall be no more.
Mean while, if he (which all things wears)
Does ruin thee, or if thy tears
Are ſhed for him; diſſolve thy frame,
Thou art requited: for his fame,
His virtue, and his worth ſhall be
Another monument to thee.—G. HERBERT.

Orator's place till after her death, and then preſently declined it: and the more willingly, that he might be ſucceeded by his friend *Robert Creighton*, who now is Dr. *Creighton*, and the worthy Biſhop of *Wells*.

I ſhall now proceed to his Marriage; in order to which, it will be convenient that I firſt give the Reader a ſhort view of his perſon, and then an account of his Wife, and of ſome circumſtances concerning both.

He was for his perſon of a ſtature inclining towards Tallneſs; his Body was very ſtraight; and ſo far from being cumbered with too much fleſh, that he was lean to an extremity. His aſpect was cheerful, and his ſpeech and motion did both declare him a Gentleman; for they were all ſo meek and obliging, that they purchaſed love and reſpect from all that knew him.

Theſe, and his other viſible virtues, begot him much love from a Gentleman, of a Noble fortune, and a near kinſman to his friend the Earl of *Danby*; namely, from Mr. *Charles Danvers* of *Bainton*, in the County of *Wilts*, Eſq.; this Mr. *Danvers* having known him long, and familiarly, did ſo much affect him, that he often and publicly declared a deſire that Mr. *Herbert* would marry any of his Nine Daughters (for he had ſo many); but rather his Daughter *Jane* than any other, becauſe *Jane was his beloved Daughter:* And he had often ſaid the

ſame to Mr. *Herbert* himſelf; and that if he could like her for a Wife, and ſhe him for a Huſband, *Jane* ſhould have a *double bleſſing*; and Mr. *Danvers* had ſo often ſaid the like to *Jane*, and ſo much commended Mr. *Herbert* to her, that *Jane* became ſo much a Platonic, as to fall in love with Mr. *Herbert* unſeen.

This was a fair preparation for a Marriage; but alas, her father died before Mr. *Herbert's* retirement to *Dauntſey*; yet ſome friends to both parties procured their meeting; at which time a mutual affection entered into both their hearts, as a Conqueror enters into a ſurpriſed City, and Love having got ſuch poſſeſſion, governed and made there ſuch Laws and Reſolutions as neither party was able to reſiſt; inſomuch that ſhe changed her name into *Herbert* the third day after this firſt interview.

This haſte might in others be thought a *Love-phrenſy*, or worſe; but it was not, for they had wooed ſo like Princes, as to have ſelect Proxies; ſuch as were true friends to both parties; ſuch as well underſtood Mr. *Herbert's* and her temper of mind, and alſo their Eſtates, ſo well before this Interview, that the ſuddenneſs was juſtifiable by the ſtricteſt Rules of prudence: And the more, becauſe it proved ſo happy to both parties: For the eternal lover of Mankind made them happy in each other's mutual and equal affections and compliance;

indeed ſo happy, that there never was any oppoſition betwixt them, unleſs it were a Conteſt which ſhould moſt incline to a compliance with the other's deſires. And though this begot, and continued in them, ſuch a mutual *love*, and *joy*, and *content*, as was no way defective; yet this mutual *content*, and *love*, and *joy*, did receive a daily augmentation, by ſuch daily obligingneſs to each other, as ſtill added ſuch new affluences to the former fulneſs of theſe divine Souls, as was only improvable in Heaven, where they now enjoy it.

About three months after his marriage, Dr. *Curle*, who was then Rector of *Bemerton* in *Wiltſhire*, was made Biſhop of *Bath* and *Wells*, and not long after tranſlated to *Wincheſter*, and by that means the preſentation of a Clerk to *Bemerton* did not fall to the Earl of *Pembroke* (who was the undoubted Patron of it) but to the King, by reaſon of Dr. *Curle's* advancement: But *Philip*, then Earl of *Pembroke* (for *William* was lately dead), requeſted the King to beſtow it upon his kinſman *George Herbert*; and the King ſaid, *Moſt willingly to Mr.* Herbert, *if it be worth his acceptance:* And the Earl as willingly and ſuddenly ſent it him without ſeeking: But though Mr. *Herbert* had formerly put on a reſolution for the Clergy; yet, at receiving this preſentation, the apprehenſion of the laſt great Account, that he was to make for

the Cure of ſo many ſouls, made him faſt and pray often, and conſider for not leſs than a month; in which time he had ſome reſolutions to decline both the Prieſthood and that Living. And in this time of conſidering, *He endured*, (as he would often ſay) *ſuch ſpiritual Conflicts as none can think, but only thoſe that have endured them.*

In the midſt of theſe Conflicts, his old and dear friend Mr. *Arthur Woodnot* took a journey to ſalute him at *Bainton* (where he then was with his Wife's Friends and Relations) and was joyful to be an Eye-witneſs of his Health and happy Marriage. And after they had rejoiced together ſome few days they took a Journey to *Wilton*, the famous Seat of the Earls of *Pembroke;* at which time the King, the Earl, and the whole Court were there, or at *Saliſbury*, which is near to it. And at this time Mr. *Herbert* preſented his Thanks to the Earl, for his preſentation to *Bemerton*, but had not yet reſolved to accept it, and told him the reaſon why; but that Night the Earl acquainted Dr. *Laud*, then Biſhop of *London*, and after Archbiſhop of *Canterbury*, with his Kinſman's irreſolution. And the Biſhop did the next day ſo convince Mr. *Herbert*, *That the refuſal of it was a ſin*, that a tailor was ſent for to come ſpeedily from *Saliſbury* to *Wilton*, to take meaſure, and make him Canonical Clothes againſt

next day; which the Tailor did: And Mr. *Herbert* being ſo habited, went with his preſentation to the learned Dr. *Davenant*, who was then Biſhop of *Saliſbury*, and he gave him Inſtitution immediately (for Mr. *Herbert* had been made Deacon ſome years before); and he was alſo the ſame day (which was *April* 26, 1630) inducted into the good, and more pleaſant than healthful Parſonage of *Bemerton*; which is a Mile from *Saliſbury*.

I have now brought him to the Parſonage of Bemerton, *and to the thirty-ſixth Year of his Age, and muſt ſtop here, and beſpeak the Reader to prepare for an almoſt incredible ſtory of the great ſanctity of the ſhort remainder of his holy life; a life ſo full of* Charity, Humility, *and all Chriſtian virtues, that it deſerves the eloquence of St.* Chryſoſtom *to commend and declare it! A life, that if it were related by a Pen like his, there would then be no need for his Age to look back into times paſt for the examples of primitive piety; for they might be all found in the Life of* George Herbert. *But now, alas! who is fit to undertake it? I confeſs I am not; and am not pleaſed with myſelf that I muſt; and profeſs myſelf amazed when I conſider how few of the Clergy lived like him then, and how many live ſo unlike him now: But it becomes not me to cenſure: My deſign is rather to aſſure the Reader, that I have uſed very great diligence to inform myſelf, that I might inform*

him of the truth of what follows; and though I cannot adorn it with eloquence, yet I will do it with ſincerity.

When at his Induction he was ſhut into *Bemerton* Church, being left there alone to Toll the Bell (as the Law requires him), he ſtaid ſo much longer than an ordinary time before he returned to thoſe Friends that ſtaid expecting him at the Church-door, that his Friend Mr. *Woodnot* looked in at the Church-window, and ſaw him lie proſtrate on the ground before the Altar: at which time and place (as he after told Mr. *Woodnot*) he ſet ſome Rules to himſelf, for the future manage of his life; and then and there made a vow to labour to keep them.

And the ſame night that he had his Induction, he ſaid to Mr. *Woodnot: I now look back upon my aſpiring thoughts, and think myſelf more happy than if I had attained what then I ſo ambitiouſly thirſted for: And I can now behold the Court with an impartial Eye, and ſee plainly that it is made up of* Fraud, *and* Titles, *and* Flattery, *and many other ſuch empty, imaginary, painted Pleaſures: Pleaſures that are ſo empty, as not to ſatisfy when they are enjoyed. But in God and his ſervice is a fulneſs of all* joy *and* pleaſure, *and no ſatiety. And I will now uſe all my endeavours to bring my Relations and Dependants to a love and reliance* on him, who never fails thoſe that truſt him. *But above all, I will be ſure to live*

well, becauſe the virtuous life of a Clergyman is the moſt powerful eloquence to perſuade all that ſee it to reverence and love, and at leaſt to deſire to live like him. And this I will do, becauſe I know we live in an Age that hath more need of good examples than precepts. *And I beſeech that God, who hath honoured me ſo much as to call me to ſerve him at his Altar, that as by his ſpecial grace he hath put into my heart theſe good deſires and reſolutions; ſo he will, by his aſſiſting grace, give me ghoſtly ſtrength to bring the ſame to good effect. And I beſeech him that my humble and charitable life may ſo win upon others, as to bring glory to my* JESUS, whom I have this day taken to be my Maſter and Governor: *and I am ſo proud of his ſervice, that I will always obſerve, and obey, and do his Will; and always call him* Jeſus my Maſter, *and I will always contemn my birth, or any title or dignity that can be conferred upon me, when I ſhall compare them with my title of being a* Prieſt, *and ſerving at the* Altar *of* Jeſus my maſter.

And that he did ſo may appear in many parts of his Book of *Sacred Poems;* eſpecially in that which he calls *The Odour.* In which he ſeems to rejoice in the thoughts of that word, *Jeſus,* and ſay, that the adding theſe words *my Maſter,* to it, and the often repetition of them ſeemed to perfume his mind, and leave an oriental fragrancy in his very breath. And for his unforced choice

to ſerve at God's Altar, he ſeems in another place of his poems (The Pearl, *Matt.* xiii.) to rejoice and ſay,—*He knew the ways of Learning; knew what nature does willingly; and what, when it is forced by fire: knew the ways of honour, and when glory inclines the Soul to noble expreſſions: knew the Court: knew the ways of pleaſure, of love, of wit, of muſic, and upon what terms he declined all theſe for the ſervice of his* Maſter JESUS; and then concludes, ſaying,

That through theſe Labyrinths, not my groveling Wit:
But thy Silk-twiſt, let down from Heaven to me
Did both conduct, and teach me, how by it
To climb to thee.

The third day after he was made Rector of Bemerton, and had changed his ſword and ſilk Clothes into a Canonical Coat; he returned ſo habited with his friend Mr. *Woodnot* to *Bainton*; and immediately after he had ſeen and ſaluted his wife, he ſaid to her—*You are now a Miniſter's Wife, and muſt now ſo far forget your father's houſe, as not to claim a precedence of any of your Pariſhioners; for you are to know, that a Prieſt's Wife can challenge no precedence or place, but that which ſhe purchaſes by her obliging humility: and I am ſure places ſo purchaſed do beſt become them.* And let me tell you, *that I am ſo good a Herald as to aſſure you that this is truth.*

And ſhe was ſo meek a Wife *as to aſſure him it was no vexing News to her, and that he ſhould ſee her obſerve it with a cheerful willingneſs.* And, indeed, her unforced humility, that humility that was in her ſo original, as to be born with her, made her ſo happy as to do ſo; and her doing ſo, begot her an unfeigned love, and a ſerviceable reſpect from all that converſed with her; and this love followed her in all places as inſeparably as ſhadows follow ſubſtances in ſunſhine.

It was not many days before he returned back to *Bemerton*, to view the Church, and repair the Chancel; and indeed to rebuild almoſt three parts of his houſe, which was fallen down, or decayed, by reaſon of his Predeceſſor's living at a better parſonage-houſe, namely, at *Minal*, ſixteen or twenty miles from this place. At which time of Mr. *Herbert's* coming alone to *Bemerton*, there came to him a poor old Woman, with an intent to acquaint him with her neceſſitous condition, as alſo with ſome troubles of her mind; but after ſhe had ſpoke ſome few words to him, ſhe was ſurpriſed with a fear, and that begot a ſhortneſs of breath, ſo that her ſpirits and ſpeech failed her; which he perceiving, did ſo compaſſionate her, and was ſo humble, that he took her by the hand, and ſaid, *Speak, good Mother, be not afraid to ſpeak to me; for I am a man that will bear you with*

patience; and will relieve your neceſſities too, if I be able; and this I will do willingly; and therefore, Mother, *be not afraid to acquaint me with what you deſire.* — After which comfortable ſpeech, he again took her by the hand, made her ſit down by him, and underſtanding ſhe was of his Pariſh, he told her, *He would be acquainted with her, and take her into his care:* And having with patience heard and underſtood her wants (and it is ſome relief for a poor body to be but heard with patience), he, like a Chriſtian Clergyman, comforted her by his meek behaviour and counſel; but becauſe that coſt him nothing, he relieved her with money too, and ſo ſent her home with a cheerful heart, praiſing God and praying for him. *Thus worthy and* (like *David's* bleſſed man) *thus lowly was Mr.* George Herbert *in his own eyes;* and thus lovely in the eyes of others.

At his return that Night to his Wife at *Bainton,* he gave her an account of the paſſages betwixt him and the poor Woman; with which ſhe was ſo affected that ſhe went next day to *Saliſbury,* and there bought a pair of Blankets, and ſent them as a Token of her love to the poor Woman; and with them a Meſſage, *That ſhe would ſee and be acquainted with her when her houſe was built at* Bemerton.

There be many ſuch paſſages both of him and his wife, of which ſome few will be related;

but I ſhall firſt tell that he haſted to get the Pariſh Church repaired; then to beautify the Chapel (which ſtands near his houſe), and that at his own great charge. He then proceeded to rebuild the greateſt part of the Parſonage-houſe, which he did alſo very completely, and at his own charge; and having done this good work, he cauſed theſe Verſes to be writ upon, or engraven in, the Mantel of the Chimney in his Hall:

To my Succeſſor.

If thou chance for to find
A new Houſe to thy mind,
And built without thy Coſt:
Be good to the Poor,
As God gives thee ſtore,
And then my Labour's not loſt.

We will now, by the Reader's favour, ſuppoſe him fixed at *Bemerton*, and grant him to have ſeen the Church repaired, and the Chapel belonging to it very decently adorned, at his own great charge (which is a real Truth); and having now fixed him there, I ſhall proceed to give an account of the reſt of his behaviour both to his Pariſhioners, and thoſe many others that knew and converſed with him.

Doubtleſs Mr. *Herbert* had conſidered and given rules to himſelf for his Chriſtian carriage

both to God and man, before he entered into *Holy Orders*. And it is not unlike, but that he renewed thoſe reſolutions at his proſtration before the *Holy Altar*, at his Induction into the Church of *Bemerton;* but as yet he was but a *Deacon*, and therefore longed for the next *Ember-week*, that he might be ordained *Prieſt*, and made capable of Adminiſtering both the Sacraments. At which time, the Rev. Dr. *Humphrey Henchman*, now Lord Biſhop of *London* (who does not mention him but with ſome veneration for his life and excellent learning), tells me, *He laid his hand on Mr.* Herbert's *Head, and alas! within leſs than three Years, lent his Shoulder to carry his dear Friend to his Grave.*

And that Mr. *Herbert* might the better preſerve thoſe holy Rules which ſuch a *Prieſt* as he intended to be ought to obſerve: and that time might not inſenſibly blot them out of his memory, but that the next year might ſhow him his variations from this year's reſolutions; he, therefore, did ſet down his Rules, then reſolved upon, in that order as the World now ſees them printed in a little Book called *The Country Parſon*, in which ſome of his Rules are:

The Parſon's Knowledge.
The Parſon on Sundays.
The Parſon Praying.
The Parſon Preaching.

The Parſon's Charity.
The Parſon comforting the Sick.
The Parſon Arguing.
The Parſon Condeſcending.
The Parſon in his Journey.
The Parſon in his Mirth.
The Parſon with his Churchwardens.
The Parſon Bleſſing the People.

And his behaviour toward God and man may be ſaid to be a practical Comment on theſe and the other holy Rules ſet down in that uſeful Book. A book ſo full of plain, prudent, and uſeful Rules, that that *Country Parſon*, that can ſpare 12*d.* and yet wants it, is ſcarce excuſable: becauſe it will both direct him what he ought to do, and convince him for not having done it.

At the Death of Mr. *Herbert*, this Book fell into the hands of his friend Mr. *Woodnot*; and he commended it into the truſty hands of Mr. *Barnabas Oley*, who publiſhed it with a moſt conſcientious and excellent Preface; from which I have had ſome of thoſe Truths, that are related in this Life of Mr. *Herbert*. The Text for his firſt Sermon was taken out of *Solomon's Proverbs*, and the words were, *Keep thy heart with all diligence*. In which firſt Sermon he gave his Pariſhioners many neceſſary, holy, ſafe Rules for the diſcharge of a good Conſcience both to

God and Man. And delivered his Sermon after a moſt florid manner, both with great learning and eloquence. But, at the cloſe of this Sermon, told them, *That ſhould not be his conſtant way of Preaching; for ſince Almighty God does not intend to lead men to heaven by hard Queſtions, he would not therefore fill their heads with unneceſſary Notions; but that for their ſakes, his language and his expreſſions ſhould be more plain and practical in his future Sermons.* And he then made it his humble requeſt, *That they would be conſtant to the Afternoon's Service and Catechiſing;* and ſhowed them convincing reaſons why he deſired it; and his obliging example and perſuaſions brought them to a willing conformity to his deſires.

The Texts for all his future Sermons (which God knows were not many) were conſtantly taken out of the Goſpel for the day; and he did as conſtantly declare why the Church did appoint that portion of Scripture to be that day read; and in what manner the *Collect* for every Sunday does refer to the *Goſpel* or to the *Epiſtle* then read to them; and, that they might pray with underſtanding, he did uſually take occaſion to explain, not only the *Collect* for every particular Sunday, but the reaſons of all the other *Collects* and *Reſponſes* in our Church-Service; and made it appear to them, that *the whole Service of the Church* was a reaſonable, and there-

fore an acceptable Sacrifice to God; as namely, that we begin with *Confeſſion of ourſelves to be vile miſerable ſinners;* and that we begin ſo becauſe till we have confeſſed ourſelves to be ſuch, we are not capable of that mercy which we acknowledge we need and pray for: but having, in the prayer of our Lord, begged pardon for thoſe ſins which we have confeſſed: And hoping, that as the *Prieſt* hath declared our Abſolution, ſo by our public Confeſſion, and real Repentance, we have obtained that pardon; then we dare and do proceed to beg of the Lord, *to open our lips, that our mouths may ſhow forth his praiſe;* for, till then, we are neither able nor worthy to praiſe him. But this being ſuppoſed, we are then fit to ſay, *Glory be to the Father, and to the Son, and to the Holy Ghoſt;* and fit to proceed to a further ſervice of our God, in the *Collects*, and *Pſalms*, and *Lauds*, that follow in the Service.

And as to theſe *Pſalms* and *Lauds*, he proceeded to inform them, why they were ſo often, and ſome of them daily, repeated in our *Church-ſervice;* namely, the *Pſalms* every Month, becauſe they be an *Hiſtorical* and thankful repetition of mercies paſt; and ſuch a compoſition of prayers and praiſes as ought to be repeated often and publicly, for *with ſuch ſacrifices God is honoured and well pleaſed.* This for the *Pſalms.*

And for the *Hymns* and *Lauds*, appointed to be daily repeated or ſung after the firſt and ſecond Leſſons are read to the Congregation; he proceeded to inform them, that it was moſt reaſonable, after they have heard the will and goodneſs of God declared or preached by the *Prieſt* in his reading the two Chapters, that it was then a ſeaſonable duty to riſe up and expreſs their gratitude to Almighty God for thoſe his mercies to them, and to all mankind; and then to ſay with the *bleſſed Virgin*, *That* their *Souls do magnify the Lord, and that* their *ſpirits do alſo rejoice in God their Saviour.* And that it was their Duty alſo to rejoice with *Simeon* in his Song, and ſay with him, *That their eyes have* alſo *ſeen their ſalvation;* for they have ſeen that ſalvation which was but propheſied till his time: And he then broke out into thoſe expreſſions of joy that he did ſee it; but they lived to ſee it daily in the Hiſtory of it, and therefore, ought daily to rejoice, and daily to offer up their Sacrifices of praiſe to their God for that particular mercy. A ſervice which is now the conſtant employment of that *bleſſed Virgin* and *Simeon*, and all thoſe bleſſed Saints that are poſſeſſed of Heaven; and where they are at this time interchangeably and conſtantly ſinging, *Holy, Holy, Holy Lord God, Glory be to God on high, and on Earth peace.* And he taught them, that to do this was an acceptable ſervice to God; becauſe the Prophet

David ſays, in his Pſalms, *He that praiſeth the Lord honoureth him.*

He made them to underſtand how happy they be that are freed from the incumbrances of that Law which our Forefathers groaned under; namely, from the *Legal Sacrifices*, and from the many *Ceremonies of the Levitical Law;* freed from *Circumciſion*, and from the ſtrict obſervation of the *Jewiſh Sabbath*, and the like: And he made them know, that having received ſo many and ſo great bleſſings, by being born ſince the days of our Saviour, it muſt be an acceptable Sacrifice to Almighty God for them to acknowledge thoſe bleſſings daily, and ſtand up and worſhip, and ſay as *Zacharias* did, *Bleſſed be the Lord God of* Iſrael, *for he hath* (in our days) *viſited and redeemed his people; and* (he hath in our days) *remembered and ſhowed that mercy which, by the mouth of the Prophets, he promiſed to our Forefathers;* and this he hath done *according to his holy Covenant made with them.* And he made them to underſtand that we live to ſee and enjoy the benefit of it in his *Birth*, in his *Life*, his *Paſſion*, his *Reſurrection*, and *Aſcenſion* into Heaven, where he now ſits ſenſible of all our temptations and infirmities; and where he is at this preſent time making interceſſion for us, to his, and our Father; and therefore they ought daily to expreſs their public gratulations, and ſay daily with *Zacharias*,

Bleſſed be the Lord God of Iſrael, *that hath thus viſited and thus redeemed his people.*—Theſe were ſome of the reaſons by which Mr. *Herbert* inſtructed his Congregation for the uſe of the *Pſalms* and the *Hymns* appointed to be daily ſung or ſaid in the Church-ſervice.

He informed them alſo, when the *Prieſt* did pray only for the Congregation and not for himſelf; and when they did only pray for him, as namely, after the repetition of the *Creed*, before he proceeds to pray the Lord's prayer, or any of the appointed Collects, the Prieſt is directed to kneel down, and pray for them, ſaying, *The Lord be with you;* and when they pray for him, ſaying, *And with thy ſpirit;* and then they join together in the following collects, and he aſſured them, that when there is ſuch mutual love, and ſuch joint prayers offered for each other, then the holy Angels look down from Heaven, and are ready to carry ſuch charitable deſires to God Almighty, and he as ready to receive them; and that a Chriſtian Congregation calling thus upon God, with one heart and one voice, and in one reverent and humble poſture, look as beautifully as *Jeruſalem*, that is at peace with itſelf.

He inſtructed them alſo why the prayer of our Lord was prayed often in every full ſervice of the Church; namely, at the concluſion of the ſeveral parts of that Service; and prayed

then, not only becauſe it was compoſed and commanded by our *Jeſus* that made it, but as a perfect pattern for our leſs perfect Forms of prayer, and therefore fitteſt to ſum up and conclude all our imperfect Petitions.

He inſtructed them alſo that as by the ſecond Commandment we are required not to bow down or worſhip an *Idol* or *falſe God;* ſo, by the contrary Rule, we are to bow down and kneel, or ſtand up and *worſhip* the true God. And he inſtructed them why the Church required the Congregation to ſtand up at the repetition of the Creeds; namely, becauſe they did thereby declare both their obedience to the Church, and an aſſent to that faith into which they had been baptized. And he taught them, that in that ſhorter Creed or Doxology ſo often repeated daily, they alſo ſtood up to teſtify their belief to be, that *the God that they truſted in was one God and three perſons; the Father, the Son, and the Holy Ghoſt, to whom they and the Prieſt gave glory.* And becauſe there had been Heretics that had denied ſome of thoſe three perſons to be God; therefore the Congregation ſtood up and honoured him, by confeſſing and ſaying, *It was ſo in the beginning, is now ſo, and ſhall ever be ſo World without end.* And all gave their aſſent to this belief, by ſtanding up and ſaying, *Amen.*

He inſtructed them alſo what benefit they

had by the Church's appointing the Celebration of Holydays, and the excellent uſe of them; namely, that they were ſet apart for particular Commemorations of particular mercies received from Almighty God; and (as Reverend Mr. *Hooker* ſays) to be the *Land-marks* to diſtinguiſh times; for by them we are taught to take notice how time paſſes by us, and that we ought not to let the Years paſs without a Celebration of praiſe for thoſe mercies which thoſe days give us occaſion to remember; and therefore they were to note, that the year is appointed to begin the 25th day of *March*, a day in which we commemorate the *Angel's* appearing to the *Bleſſed Virgin*, with the joyful tidings that *ſhe ſhould conceive and bear a Son, that ſhould be the Redeemer of mankind.* And ſhe did ſo Forty weeks after this joyful ſalutation; namely, at our *Chriſtmas;* a day in which we commemorate his Birth with joy and praiſe: and that eight days after this happy Birth we celebrate his *Circumciſion;* namely, in that which we call *New-year's day.* And that, upon that day which we call *Twelfth-day*, we commemorate the manifeſtation of the unſearchable riches of *Jeſus* to the Gentiles: And that that day we alſo celebrate the memory of his goodneſs in ſending a *Star* to guide the *three wiſe men* from the *Eaſt* to *Bethlehem*, that they might there *worſhip*, and preſent him with their oblations of

Gold, Frankincenſe, and *Myrrh.* And he (Mr. *Herbert*) inſtructed them, that *Jeſus* was Forty days after his birth preſented by his bleſſed mother in the *Temple;* namely, on that day which we call *the Purification of the bleſſed Virgin St.* Mary. And he inſtructed them, that by the *Lent-faſt* we imitate and commemorate our Saviour's humiliation in faſting Forty days; and that we ought to endeavour to be like him in purity. And that on *Good Friday* we commemorate and condole his *Crucifixion;* and at *Eaſter,* commemorate his *glorious Reſurrection.* And he taught them that after *Jeſus* had manifeſted himſelf to his Diſciples to be *that Chriſt that was crucified, dead, and buried;* and by his appearing and converſing with his Diſciples for the ſpace of Forty days after his *Reſurrection,* he then, and not till then, *aſcended into Heaven* in the ſight of thoſe Diſciples; namely, on that day which we call the *Aſcenſion,* or *Holy Thurſday.* And that we then celebrate the performance of the promiſe which he made to his Diſciples at or before his Aſcenſion; namely, *that though he left them, yet he would ſend them the Holy Ghoſt to be their Comforter;* and that he did ſo on that day which the Church calls *Whitſunday.* Thus the Church keeps an Hiſtorical and circular Commemoration of times as they paſs by us; of ſuch times as ought to incline us to occaſional praiſes for the particular

bleſſings which we do, or might receive by thoſe holy Commemorations.

He made them know alſo why the Church hath appointed *Ember-weeks;* and to know the reaſon why the *Commandments*, and the *Epiſtles* and *Goſpels* were to be read at the *Altar* or *Communion Table:* why the Prieſt was to pray the *Litany* kneeling; and why to pray ſome *Collects* ſtanding; and he gave them many other obſervations fit for his plain Congregation, but not fit for me now to mention, for I muſt ſet limits to my Pen, and not make that a Treatiſe which I intended to be a much ſhorter account than I have made it:—But I have done, when I have told the Reader that he was conſtant in *Catechiſing* every *Sunday* in the Afternoon, and that his Catechiſing was after his ſecond leſſon, and in the Pulpit; and that he never exceeded his half hour, and was always ſo happy as to have an obedient and a full Congregation.

And to this I muſt add, that if he were at any time too zealous in his Sermons, it was in reproving the indecencies of the people's behaviour in the time of Divine Service; and of thoſe Miniſters that huddled up the Church-prayers without a viſible reverence and affection; namely, *ſuch as ſeemed to ſay the Lord's Prayer or Collect in a breath;* but for himſelf, his cuſtom was to ſtop betwixt every Collect, and give the people time to conſider what they

had prayed, and to force their deſires affectionately to God before he engaged them into new Petitions.

And by this account of his diligence to make his Pariſhioners underſtand what they prayed, and why they praiſed and adored their Creator, I hope I ſhall the more eaſily obtain the Reader's belief to the following account of Mr. *Herbert's* own practice, which was to appear conſtantly with his Wife and three Nieces (the daughters of a deceaſed Siſter) and his whole Family twice every day at the Church-prayers, in the Chapel which does almoſt join to his Parſonage-houſe. And for the time of his appearing, it was ſtrictly at the Canonical hours of ten and four; and then and there he lifted up pure and charitable hands to God in the midſt of the Congregation. And he would joy to have ſpent that time in that place where the honour of his *Maſter Jeſus* dwelleth; and there, by that inward devotion which he teſtified conſtantly by an humble behaviour and viſible adoration, he, like *Joſhua*, brought not only *his own houſehold thus to ſerve the Lord*, but brought moſt of his pariſhioners and many Gentlemen in the Neighbourhood, conſtantly to make a part of his Congregation twice a day: And ſome of the meaner ſort of his Pariſh did ſo love and reverence Mr. *Herbert*, that they would let their Plough reſt when Mr. *Herbert's Saint's-bell* rung to Prayers,

that they might alſo offer their devotions to God with him; and would then return back to their Plough. And his moſt holy life was ſuch, that it begot ſuch reverence to God, and to him, that they thought themſelves the happier when they carried Mr. *Herbert's* bleſſing back with them to their labour. Thus powerful was his reaſon and example, to perſuade others to a practical piety and devotion.

And his conſtant public prayers did never make him to neglect his own private devotions, nor thoſe prayers that he thought himſelf bound to perform with his Family, which always were a Set-form and not long; and he did always conclude them with that Collect which the Church hath appointed for the day or week.—*Thus he made every day's ſanctity a ſtep towards that Kingdom where Impurity cannot enter.*

His chiefeſt recreation was Muſic, in which heavenly Art he was a moſt excellent Maſter, and did himſelf compoſe many *divine Hymns* and *Anthems*, which he ſet and ſung to his *Lute* or *Viol:* And though he was a lover of retiredneſs, yet his love to *Muſic* was ſuch, that he went uſually twice every week on certain appointed days, to the *Cathedral Church* in *Saliſbury;* and at his return would ſay, *That his time ſpent in Prayer, and Cathedral Muſic, elevated his Soul, and was his Heaven upon Earth.* But before his return thence to *Bemerton*, he would

uſually ſing and play his part at an appointed private Muſic-meeting; and, to juſtify this practice, he would often ſay, *Religion does not baniſh mirth, but only moderates and ſets rules to it.*

And as his deſire to enjoy his *Heaven upon Earth* drew him twice every week to *Saliſbury*, ſo his walks thither were the occaſion of many happy accidents to others, of which I will mention ſome few.

In one of his walks to *Saliſbury*, he overtook a Gentleman that is ſtill living in that City, and in their walk together Mr. *Herbert* took a fair occaſion to talk with him, and humbly begged to be excuſed if he aſked him ſome account of his faith; and ſaid, *I do this, the rather becauſe though you are not of my Pariſh, yet I receive Tithe from you by the hand of your Tenant; and, Sir, I am the bolder to do it, becauſe I know there be ſome Sermon-hearers that be like thoſe Fiſhes that always live in ſalt water, and yet are always freſh.* After which expreſſion Mr. *Herbert* aſked him ſome needful Queſtions, and having received his anſwer, gave him ſuch Rules for the trial of his ſincerity, and for a practical piety, and in ſo loving and meek a manner, that the Gentleman did ſo fall in love with him and his diſcourſe, that he would often contrive to meet him in his walk to *Saliſbury*, or to attend him back to *Bemerton*, and ſtill mentions the

name of Mr. *George Herbert* with veneration, and ſtill praiſeth God for the occaſion of knowing him.

In another of his *Saliſbury* walks, he met with a Neighbour Miniſter, and after ſome friendly diſcourſe betwixt them, and ſome Condolement for the decay of Piety, and too general Contempt of the Clergy, Mr. *Herbert* took occaſion to ſay, *One Cure for theſe Diſtempers would be for the Clergy themſelves to keep the* Ember-Weeks *ſtrictly, and beg of their Pariſhioners to join with* them *in* Faſting *and* Prayers *for a more Religious Clergy.*

And another cure would be *for themſelves to reſtore the great and neglected duty of* Catechiſing, *on which the ſalvation of ſo many of the poor and ignorant Lay-people does depend; but principally that the Clergy themſelves would be ſure to live unblamably; and that the dignified Clergy eſpecially, which preach Temperance, would avoid Surfeiting, and take all occaſions to expreſs a viſible humility and charity in their lives; for this would force a love and an imitation, and an unfeigned reverence from all that knew them to be ſuch.* (And for proof of this, we need no other teſtimony than the life and death of Dr. *Lake*, late Lord Biſhop of *Bath* and *Wells*.) *This*, ſaid Mr. *Herbert, would be a cure for the wickedneſs and growing Atheiſm of our Age. And*, my dear brother, *till this be done by us, and done in earneſt,*

let no man expect a reformation of the manners of the Laity; *for it is not learning, but this, this only, that muſt do it; and till then the fault muſt lie at our doors.*

In another walk to *Saliſbury*, he ſaw a poor man with a poorer horſe, that was fallen under his Load; they were both in diſtreſs, and needed preſent help, which Mr. *Herbert* perceiving, put off his Canonical Coat, and helped the poor man to unload, and after, to load his horſe: The poor man bleſſed him for it, and he bleſſed the poor man; and was ſo like the *good Samaritan*, that he gave him money to refreſh both himſelf and his horſe; and told him, *That if he loved himſelf, he ſhould be merciful to his Beaſt.* Thus he left the poor man, and at his coming to his muſical friends at *Saliſbury*, they began to wonder that Mr. *George Herbert*, who uſed to be ſo trim and clean, came into that company ſo ſoiled and diſcompoſed; but he told them the occaſion: And when one of the company told him *He had diſparaged himſelf by ſo dirty an employment;* his anſwer was, *That the thought of what he had done, would prove Muſic to him at Midnight; and that the omiſſion of it would have upbraided and made diſcord in his Conſcience, whenſoever he ſhould paſs by that place: For if I be bound to pray for all that be in diſtreſs, I am ſure that I am bound, ſo far as it is in my power, to practiſe what I pray for. And though I do*

not wiſh for the like occaſion every day, yet let me tell you, I would not willingly paſs one day of my life, without comforting a ſad ſoul, or ſhewing mercy; and I praiſe God for this occaſion. And now let us tune our inſtruments.

Thus as our bleſſed Saviour, after his Reſurrection, did take occaſion to interpret the Scripture to *Cleopas* and that other Diſciple which he met with, and accompanied, in their journey to *Emmaus;* ſo Mr. *Herbert*, in his path toward Heaven, did daily take any fair occaſion to inſtruct the ignorant, or comfort any that were in affliction; and did always confirm his precepts, by ſhewing humility and mercy, and miniſtering grace to the hearers.

And he was moſt happy in his Wife's unforced compliance with his acts of Charity, whom he made his *Almoner*, and paid conſtantly into her hand *a tenth penny* of what money he received for tithe, and gave her power to diſpoſe that to the poor of his pariſh, and with it a power to diſpoſe a tenth part of the Corn that came yearly into his *Barn:* which truſt ſhe did moſt faithfully perform, and would often offer to him *an account of her ſtewardſhip*, and as often beg an enlargement of his bounty; for ſhe rejoiced in the employment: And this was uſually laid out by her in *Blankets* and *Shoes* for ſome ſuch poor people, as ſhe knew to ſtand in moſt need of them. This as to her Charity.

And for his own, he ſet no limits to it; nor did ever turn his face from any that he ſaw in want, but would relieve them, eſpecially his poor Neighbours: to the meaneſt of whoſe Houſes he would go and inform himſelf of their wants, and relieve them cheerfully if they were in diſtreſs; and would always praiſe God, as much for being willing, as for being able to do it. And when he was adviſed by a friend to be more frugal, becauſe he might have Children, his anſwer was, *He would not ſee the danger of want ſo far off; but being the ſcripture does ſo commend Charity, as to tell us, that* Charity *is the top of Chriſtian* virtues, *the covering of ſins, the fulfilling of the* Law, *the life of* Faith: *and that* Charity *hath a promiſe of the bleſſings of this life, and of a reward in that life which is to come; being theſe and more excellent things are in Scripture ſpoken of thee, O* Charity! *and that being all my tithes and church-dues are a* deodate *from thee, O my God, make me, O my God, ſo far to truſt thy promiſe, as to return them back to thee! and by thy grace I will do ſo, in diſtributing them to any of thy poor members that are in diſtreſs, or do but bear the image of* Jeſus my Maſter. *Sir,* ſaid he to his friend, *my Wife hath a competent maintenance ſecured her after my death, and therefore as this is my prayer, ſo this my reſolution ſhall, by God's grace, be unalterable.*

This may be ſome account of the excellencies

of the active part of his life; and thus he continued, till a Conſumption ſo weakened him, as to confine him to his Houſe, or to the Chapel, which does almoſt join to it; in which he continued to read Prayers conſtantly twice every day, though he were very weak: in one of which times of his reading his Wife obſerved him to read in pain, and told him ſo, and that it waſted his ſpirits, and weakened him; and he confeſſed it did, but ſaid, *His life could not be better ſpent than in the ſervice of his* Maſter Jeſus, *who had done and ſuffered ſo much for him: But,* ſaid he, *I will not be wilful; for though my ſpirit be willing, yet I find my fleſh is weak; and therefore Mr.* Boſtock *ſhall be appointed to read Prayers for me to-morrow, and I will now be only a hearer of them, till this mortal ſhall put on immortality.* And Mr. *Boſtock* did the next day undertake and continue this happy employment, till Mr. *Herbert's* death. This Mr. *Boſtock* was a learned and virtuous man, an old friend of Mr. *Herbert's* and then his Curate to the Church of *Fulſton*, which is a mile from *Bemerton*, to which church *Bemerton* is but a *Chapel of eaſe.* And this Mr. *Boſtock* did alſo conſtantly ſupply the *Church-ſervice* for Mr. *Herbert* in that Chapel, when the Muſic-meeting at *Saliſbury* cauſed his abſence from it.

About one month before his death, his friend Mr. *Ferrar* (for an account of whom I am by

promiſe indebted to the Reader, and intend to make him ſudden payment) hearing of Mr. *Herbert's* ſickneſs, ſent Mr. *Edmund Duncon* (who is now Rector of *Fryer Barnet*, in the county of *Middleſex*) from his Houſe of *Gidden Hall*, which is near to *Huntingdon*, to ſee Mr. *Herbert*, and to aſſure him, he wanted not his daily prayers for his recovery; and Mr. *Duncon* was to return back to *Gidden*, with an account of Mr. *Herbert's* condition. Mr. *Duncon* found him weak, and at that time lying on his Bed, or on a Pallet; but at his ſeeing Mr. *Duncon*, he raiſed himſelf vigorouſly, ſaluted him, and with ſome earneſtneſs *inquired the health of his brother* Ferrar; of which Mr. *Duncon* ſatisfied him; and after ſome diſcourſe of Mr. *Ferrar's* holy life, and the manner of his conſtant ſerving God, he ſaid to Mr. *Duncon*, *Sir, I ſee by your habit that you are a Prieſt, and I deſire you to pray with me;* which being granted, Mr. *Duncon* aſked him *what Prayers?* to which Mr. *Herbert's* anſwer was, *O, Sir, the Prayers of my Mother the Church of England; no other Prayers are equal to them! but at this time I beg of you to pray only the* Litany, *for I am weak and faint;* and Mr. *Duncon* did ſo. After which, and ſome other diſcourſe of Mr. *Ferrar*, Mrs. *Herbert* provided Mr. *Duncon* a plain Supper and a clean Lodging, and he betook himſelf to reſt.—This Mr. *Duncon* tells me; and tells me

that at his firſt view of Mr. *Herbert* he ſaw *majeſty* and *humility* ſo reconciled in his looks and behaviour, as begot in him an awful reverence for his perſon; and ſays, *his diſcourſe was ſo pious, and his motion ſo gentle and meek, that after almoſt forty years yet they remain ſtill freſh in his memory.*

The next morning, Mr. *Duncon* left him, and betook himſelf to a Journey to *Bath*, but with a promiſe to return back to him within five days; and he did ſo; but before I ſhall ſay any thing of what diſcourſe then fell betwixt them two, I will pay my promiſed account of Mr. *Ferrar*.

Mr. *Nicholas Ferrar* (who got the reputation of being called St. *Nicholas* at the age of ſix years) was born in *London*, and doubtleſs had good education in his youth; but certainly was at an early age made Fellow of *Clare Hall* in *Cambridge*; where he continued to be eminent for his *piety*, *temperance*, and *learning*. About the *26th* year of his age he betook himſelf to Travel; in which he added to his *Latin* and *Greek*, a perfect knowledge of all the Languages ſpoken in the Weſtern parts of our Chriſtian world, and underſtood well the principles of their Religion and of their manner, and the reaſons of their worſhip. In this his Travel he met with many perſuaſions to come into a communion with that Church which calls itſelf

Catholic; but he returned from his travels as he went, eminent for his obedience to his mother, *the Church of England.* In his abſence from *England*, Mr. *Ferrar's* father (who was a Merchant) allowed him a liberal maintenance; and, not long after his return into *England*, Mr. *Ferrar* had, by the death of his father, or an elder brother, or both, an eſtate left him, that enabled him to purchaſe land to the value of four or five hundred pounds a year, the greateſt part of which land was at *Little Gidden*, four or ſix miles from *Huntingdon*, and about eighteen from *Cambridge*; which place he choſe for the privacy of it, and for the Hall, which had the Pariſh-Church or Chapel belonging and adjoining near to it; for Mr. *Ferrar* having ſeen the manners and vanities of the World, and found them to be, as Mr. *Herbert* ſays, *a nothing between two Diſhes*, did ſo contemn it, that he reſolved to ſpend the remainder of his life in mortifications, and in devotion, and charity, and to be always prepared for Death: And his life was ſpent thus:

He and his Family, which were like a little College, and about thirty in number, did moſt of them keep *Lent* and all *Ember-weeks* ſtrictly, both in faſting and uſing all thoſe mortifications and prayers that the Church hath appointed to be then uſed: and he and they did the like conſtantly on *Fridays*, and on the *Vigils* or

Eves appointed to be faſted before the Saints'-days; and this frugality and abſtinence turned to the relief of the Poor; but this was but a part of his charity, none but God and he knew the reſt.

This Family, which I have ſaid to be in number about Thirty, were a part of them his Kindred, and the reſt choſen to be of a temper fit to be moulded into a devout life; and all of them were for their diſpoſitions *ſerviceable* and *quiet*, and *humble*, and *free from ſcandal*. Having thus fitted himſelf for his Family, he did, about the year 1630, betake himſelf to a conſtant and methodical ſervice of God, and it was in this manner:—He, being accompanied with moſt of his Family, did himſelf uſe to read the Common-prayers (for he was a Deacon) every day at the appointed hours of Ten and Four, in the Pariſh-Church, which was very near his Houſe, and which he had both repaired and adorned; for it was fallen into a great ruin, by reaſon of a depopulation of the Village, before Mr. *Ferrar* bought the Manor: And he did alſo conſtantly read the *Matins* every Morning at the hour of ſix, either in the Church, or in an Oratory, which was within his own Houſe: And many of the Family did there continue with him after the Prayers were ended, and there they ſpent ſome hours in ſinging *Hymns* or *Anthems*, ſometimes in the Church, and

often to an Organ in the Oratory. And there they ſometimes betook themſelves to meditate, or to pray privately, or to read a part of the New Teſtament to themſelves, or to continue their praying or reading the Pſalms; and, in caſe the Pſalms were not always read in the day, then Mr. *Ferrar*, and others of the Congregation, did at Night, at the ring of a Watch-bell, repair to the Church, or Oratory, and there betake themſelves to prayers and lauding God, and reading the Pſalms that had not been read in the day; and when theſe, or any part of the Congregation, grew weary or faint, the Watch-bell was rung, ſometimes before and ſometimes after Midnight, and then another part of the Family roſe, and maintained the Watch, ſometimes by praying or ſinging lauds to God or reading the Pſalms: and when after ſome hours they alſo grew weary and faint, then they rung the Watch-bell, and were alſo relieved by ſome of the former, or by a new part of the Society, which continued their devotions (as hath been mentioned) until morning. And it is to be noted, that in this continued ſerving of God, the Pſalter or whole Book of Pſalms was in every four and twenty hours ſung or read over, from the firſt to the laſt verſe; and this was done as conſtantly as the Sun runs his Circle every day about the World, and then begins again the ſame inſtant that it ended.

Thus did Mr. *Ferrar* and his happy Family ſerve God day and night:—Thus did they always behave themſelves, as in his preſence. And they did always eat and drink by the ſtricteſt rules of Temperance; eat and drink ſo as to be ready to riſe at Midnight, or at the call of a Watch-bell, and perform their devotions to God.—And it is fit to tell the Reader, that many of the Clergy that were more inclined to *practical piety* and *devotion*, than to doubtful and needleſs Diſputations, did often come to *Gidden Hall*, and make themſelves a part of that happy Society, and ſtay a week or more, and then join with Mr. *Ferrar*, and the Family in theſe Devotions, and aſſiſt and eaſe him or them in the Watch by Night. And theſe various Devotions had never leſs than two of the Domeſtic Family in the Night: and the Watch was always kept in the Church or Oratory, unleſs in extreme cold Winter nights, and then it was maintained in a Parlour which had a fire in it, and the Parlour was fitted for that purpoſe. And this courſe of Piety, and great liberality to his poor Neighbours, Mr. *Ferrar* maintained till his death, which was in the year 1639.

Mr. *Ferrar's* and Mr. *Herbert's* devout lives were both ſo noted, that the general report of their ſanctity gave them occaſion to renew that ſlight acquaintance which was begun at their being Contemporaries in *Cambridge*; and this

new holy friendſhip was long maintained without any interview, but only by loving and endearing Letters. And one teſtimony of their friendſhip and pious deſigns may appear by Mr. *Ferrar's* commending The Conſiderations of *John Valdeſſo* (a book which he had met with in his Travels, and Tranſlated out of *Spaniſh* into *Engliſh*) to be examined and cenſured by Mr. *Herbert* before it was made public; which excellent book Mr. *Herbert* did read, and returned back with many marginal Notes, as they be now printed with it: and with them, Mr. *Herbert's* affectionate letter to Mr. *Ferrar*.

This *John Valdeſſo* was a *Spaniard*, and was for his Learning and Virtue much valued and loved by the great Emperor *Charles the fifth*, whom *Valdeſſo* had followed as a *Cavalier* all the time of his long and dangerous Wars; and when *Valdeſſo* grew old, and grew weary both of War and the World, he took his fair opportunity to declare to the Emperor, that his reſolution was to decline His Majeſty's Service, and betake himſelf to a quiet and contemplative life, *becauſe there ought to be a vacancy of time betwixt fighting and dying*. The Emperor had himſelf for the ſame, or other like reaſons, put on the ſame reſolution: But God and himſelf did, till then, only know them; and he did therefore deſire *Valdeſſo* to conſider well of what he had ſaid, and to keep his purpoſe within his own breaſt,

till they two might have a ſecond opportunity of a friendly Diſcourſe; which *Valdeſſo* promiſed to do.

In the mean time, the Emperor appoints privately a day for him and *Valdeſſo* to meet again, and after a pious and free diſcourſe, they both agreed on a certain day to receive the bleſſed Sacrament publicly, and appointed an eloquent and devout Friar to preach a Sermon of *contempt of the World*, and of the happineſs and benefit of a quiet and contemplative life, which the Friar did moſt affectionately. After which Sermon, the Emperor took occaſion to declare openly, *That the Preacher had begot in him a reſolution to lay down his Dignities, and to forſake the World, and betake himſelf to a Monaſtic life.* And he pretended he had perſuaded *John Valdeſſo* to do the like; but this is moſt certain, that after the Emperor had called his ſon *Philip* out of *England*, and reſigned to him all his Kingdoms, that then the Emperor and *John Valdeſſo* did perform their reſolutions.

This account of *John Valdeſſo* I received from a Friend, that had it from the mouth of Mr. *Ferrar:* And the Reader may note, that in this retirement *John Valdeſſo wrote* his Hundred and Ten Conſiderations, and many other Treatiſes of worth, which want a ſecond Mr. *Ferrar* to procure and Tranſlate them.

After this account of Mr. *Ferrar* and *John*

Valdeſſo, I proceed to my account of Mr. *Herbert* and Mr. *Duncon*, who, according to his promiſe, returned from the Bath the fifth day, and then found Mr. *Herbert* much weaker than he left him: and, therefore, their Diſcourſe could not be long; but at Mr. *Duncon's* parting with him, Mr. *Herbert* ſpoke to this purpoſe: *Sir, I pray give my brother* Ferrar *an account of the decaying condition of my body, and tell him I beg him to continue his daily prayers for me: And let him know, that I have conſidered,* That God only is what he would be; *and that I am, by his grace, become now ſo like him, as to be pleaſed with what pleaſeth him; and tell him, that I do not repine, but am pleaſed with my want of health; and tell him my heart is fixed on that place where true joy is only to be found; and that I long to be there, and do wait for my appointed change with* hope *and* patience.—Having ſaid this, he did, with ſo ſweet a humility as ſeemed to exalt him, bow down to Mr. *Duncon*, and, with a thoughtful and contented look, ſay to him, *Sir, I pray deliver this little Book to my dear brother* Ferrar, *and tell him, he ſhall find in it a picture of the many ſpiritual Conflicts that have paſſed betwixt God and my Soul, before I could ſubject mine to the will of* Jeſus my Maſter; *in whoſe ſervice I have now found perfect freedom; deſire him to read it: and then, if he can think it may turn to the advantage of any dejected poor Soul, let it be made public; if not,*

let him burn it; for I and it are leſs than the leaſt of God's mercies.—Thus meanly did this humble man think of this excellent book, which now bears the name of The *TEMPLE;* Or, *Sacred Poems,* and *Private Ejaculations;* of which Mr. *Ferrar* would ſay, *There was in it the picture of a divine Soul in every page; and that the whole Book was ſuch a harmony of holy paſſions, as would enrich the World with pleaſure and piety.* And it appears to have done ſo; for there have been more than Twenty thouſand of them ſold ſince the firſt Impreſſion.

And this ought to be noted, that when Mr. *Ferrar* ſent this Book to *Cambridge* to be Licenſed for the Preſs, the *Vice-Chancellor* would by no means allow the two ſo much noted verſes . . .

Religion ſtands a Tip-toe in our Land,
Ready to paſs to the American *Strand,*

to be printed; and Mr. *Ferrar* would by no means allow the Book to be printed and want them; but after ſome time, and ſome arguments for and againſt their being made public, the *Vice-Chancellor* ſaid, *I knew Mr.* Herbert *well, and know that he had many heavenly Speculations, and was a Divine Poet; but I hope the World will not take him to be an inſpired Prophet, and therefore I Licenſe the whole Book.* So that it came to be printed without the diminution or addition of a ſyllable, ſince it was delivered into

the hands of Mr. *Duncon*, ſave only that Mr. *Ferrar* hath added that excellent preface that is printed before it.

At the time of Mr. *Duncon's* leaving Mr. *Herbert* (which was about three weeks before his death) his old and dear friend Mr. *Woodnot* came from *London* to *Bemerton*, and never left him till he had ſeen him draw his laſt breath, and cloſed his Eyes on his Death-bed. In this time of his decay he was often viſited and prayed for by all the Clergy that lived near to him, eſpecially by his friends the Biſhop and Prebendaries of the Cathedral Church in *Saliſbury*; but by none more devoutly than his Wife, his three Nieces (then a part of his Family), and Mr. *Woodnot*, who were the ſad Witneſſes of his daily decay; to whom he would often ſpeak to this purpoſe: *I now look back upon the pleaſures of my life paſt, and ſee the content I have taken in* beauty, *in* wit, *and* muſic, *and* pleaſant Converſation, *are now all paſt by me like a dream, or as a ſhadow that returns not, and are now all become dead to me, or I to them; and I ſee that as my father and generation hath done before me, ſo I alſo ſhall now ſuddenly* (*with* Job) make my bed alſo in the dark; *and I praiſe God I am prepared for it; and I praiſe him, that I am not to learn patience now I ſtand in ſuch need of it; and that I have practiſed Mortification, and endeavoured to die daily that I might not die eter-*

nally; and my hope is that I ſhall ſhortly leave this valley of tears, and be free from all fevers and pain; and which will be a more happy condition, I ſhall be free from ſin, and all the temptations and anxieties that attend it; and this being paſt, I ſhall dwell in the new Jeruſalem; *dwell there with men made perfect; dwell where theſe eyes ſhall ſee my Maſter and Saviour* Jeſus; *and with him ſee my dear Mother, and all my Relations and Friends:—But I muſt die, or not come to that happy place: And this is my content, that I am going daily towards it; and that every day which I have lived hath taken a part of my appointed time from me; and that I ſhall live the leſs time, for having lived this and the day paſt.*— Theſe, and the like expreſſions, which he uttered often, may be ſaid to *be his* enjoyment of Heaven before he enjoyed it. The *Sunday* before his death, he roſe ſuddenly from his Bed or Couch, called for one of his Inſtruments, took it into his hand, and ſaid,

My God, my God,
My Muſic ſhall find thee,
And ev'ry ſtring
Shall have his attribute to ſing.

And having tuned it, he played and ſung:

The Sundays of Man's life,
Threaded together on time's ſtring,

Make Bracelets, to adorn the Wife
Of the eternal glorious King:
On Sundays, Heaven's door ſtands ope;
Bleſſings are plentiful and rife,
*More plentiful than hope.**

Thus he ſung on Earth ſuch Hymns and Anthems as the Angels, and he, and Mr. *Ferrar*, now ſing in Heaven.

Thus he continued meditating, and praying, and rejoicing, till the day of his death; and on that day ſaid to Mr. *Woodnot*, *My dear Friend, I am ſorry I have nothing to preſent to my merciful God but ſin and miſery; but the firſt is pardoned; and a few hours will now put a period to the latter;* for I ſhall ſuddenly go hence and be no more ſeen. Upon which expreſſion, Mr. *Woodnot* took occaſion to remember him of the Re-edifying *Layton* Church and his many acts of mercy; to which he made anſwer, ſaying, *They be good works, if they be ſprinkled with the blood of Chriſt, and not otherwiſe.* After this Diſcourſe he became more reſtleſs, and his Soul ſeemed to be weary of her earthly Tabernacle; and this uneaſineſs became ſo viſible, that his Wife, his three Nieces, and Mr. *Woodnot*, ſtood conſtantly about his bed, beholding him with ſor-

* See the whole hymn entitled "Sunday," in Mr. Herbert's "Temple."

row, and an unwillingneſs to loſe the ſight of him whom they could not hope to ſee much longer. As they ſtood thus beholding him, his Wife obſerved him to breathe faintly, and with much trouble; and obſerved him to fall into a ſudden Agony, which ſo ſurpriſed her, that ſhe fell into a ſudden paſſion, and required of him to know how he did? to which his anſwer was, *That he had paſſed a Conflict with his laſt Enemy, and had overcome him, by the merits of his Maſter Jeſus.* After which anſwer he looked up and ſaw his Wife and Nieces weeping to an extremity, and charged them, *If they loved him, to withdraw into the next Room, and there pray every one alone for him; for nothing but their lamentations could make his death uncomfortable.* To which requeſt their ſighs and tears would not ſuffer them to make any reply, but they yielded him a ſad obedience, leaving only with him Mr. *Woodnot* and Mr. *Boſtock.* Immediately after they had left him, he ſaid to Mr. *Boſtock, Pray, Sir, open that door, then look into that Cabinet, in which you may eaſily find my laſt Will, and give it into my hand:* which being done, Mr. *Herbert* delivered it into the hand of Mr. *Woodnot,* and ſaid, *My old Friend, I here deliver you my laſt Will, in which you will find that I have made you my ſole Executor for the good of my Wife and Nieces; and I deſire you to ſhew kindneſs to them, as they ſhall need it: I do*

not deſire you to be juſt, for I know you will be ſo for your own ſake: but I charge you, by the Religion of our friendſhip, to be careful of them. And having obtained Mr. *Woodnot's* promiſe to be ſo, he ſaid, *I am now ready to die.* After which words he ſaid, *Lord, forſake me not, now my ſtrength faileth me; but grant me mercy for the merits of my Jeſus. And now, Lord—Lord, now receive my ſoul.* And with thoſe words he breathed forth his Divine Soul, without any apparent diſturbance. Mr. *Woodnot* and Mr. *Boſtock* attending his laſt breath, and cloſing his eyes.

Thus he lived, and thus he died like a ſaint, unſpotted of the world, full of alms-deeds, full of humility, and all the examples of a virtuous life; which I cannot conclude better, than with this borrowed obſervation:

> . . . . . *All muſt to their cold Graves;*
> *But the religious actions of the juſt*
> *Smell ſweet in death, and bloſſom in the duſt.*

Mr. *George Herbert's* have done ſo to this, and will doubtleſs do ſo to ſucceeding generations. I have but this to ſay more of him, that if *Andrew Melvin* died before him, then George Herbert died without an enemy. I wiſh (if God ſhall be ſo pleaſed) that I may be ſo happy as to die like him.

Iz. Wa.

THere is a debt juſtly due to the memory of Mr. Herbert's *virtuous Wife; a part of which I will endeavour to pay, by a very ſhort account of the remainder of her life, which ſhall follow.*

She continued his diſconſolate Widow about ſix years, bemoaning herſelf and complaining, That ſhe had loſt the delight of her eyes; *but more,* that ſhe had loſt the ſpiritual guide for her poor ſoul; *and would often ſay,* O that I had, like holy *Mary,* the Mother of Jeſus, treaſured up all his ſayings in my heart; but ſince I have not been able to do that, I will labour to live like him, that where he now is, I may be alſo. *And ſhe would often ſay (as the Prophet* David *for his ſon* Abſalom) O that I had died for him! *Thus ſhe continued mourning, till time and converſation had ſo moderated her ſorrows, that ſhe became the happy Wife of Sir* Robert Cook, *of* Highnam, *in the county of* Glouceſter, *Knight: And though he put a high value on the excellent accompliſhments of her mind and body, and was ſo like Mr.* Herbert, *as not to govern like a Maſter, but as an affectionate Huſband; yet ſhe would, even to him, often take occaſion to mention the name of Mr.* George Herbert, *and ſay,* That name muſt live in her memory, till ſhe put off mortality.—*By Sir* Robert *ſhe had only one*

Child, a Daughter, whoſe parts and plentiful eſtate make her happy in this world, and her well uſing of them gives a fair teſtimony that ſhe will be ſo in that which is to come.

Mrs. Herbert *was the Wife of Sir* Robert *eight years, and lived his Widow about fifteen; all which time ſhe took a pleaſure in mentioning and commending the excellencies of Mr.* George Herbert. *She died in the year* 1663, *and lies buried at* Highnam; *Mr.* Herbert *in his own Church, under the Altar, and covered with a Graveſtone without any inſcription.*

This Lady Cook *had preſerved many of Mr.* Herbert's *private Writings, which ſhe intended to make public, but they and* Highnam *houſe were burnt together, by the late Rebels, and ſo loſt to poſterity.*

I. W.

Appendix.

The following Notices of Herbert *by* Izaak Walton *are extracted from his other Works.*

FOR the Life of that great example of holineſs Mr. *George Herbert*, I profeſs it to be ſo far a *Free-will offering*, that it was writ chiefly to pleaſe myſelf, but yet not without ſome reſpect to poſterity: for though he was not a-man that the next age can forget, yet many of his particular acts and virtues might have been neglected, or loſt, if I had not collected and preſented them to the imitation of thoſe that ſhall ſucceed us: for I humbly conceive writing to be both a ſafer and truer preſerver of men's Virtuous actions than tradition: eſpecially as it is managed in this age. And I am alſo to tell the Reader, that though this Life of Mr. *Herbert* was not writ by me in haſte, yet I intended it a Review before it ſhould be made public; but that was not allowed me, by reaſon of my abſence from *London* when it was printing: ſo that the Reader may find in it ſome miſtakes, ſome double expreſſions, and ſome not very proper, and ſome that might have been contracted, and ſome faults that are not juſtly chargeable upon me, but the Printer; and yet I hope none ſo great as may not, by this Confeſſion, purchaſe pardon from a good natured Reader.

Walton to the Reader—Collected Lives, 8vo. 1670.

From the Life of Dr. Donne.

And in this enumeration of his friends, though many muſt be omitted; yet that man of primitive piety, Mr. *George Herbert*, may not: I mean that *George Herbert*, who was the Author of the *Temple*, or *Sacred Poems and Ejaculations*. A Book, in which, by declaring his own ſpiritual Conflicts, he hath

Comforted and raiſed many a dejected and diſcompoſed Soul, and charmed them into ſweet and quiet thoughts. A Book, by the frequent reading whereof, and the aſſiſtance of that Spirit that ſeemed to inſpire the Authour, the Reader may attain habits of *Peace* and *Piety*, and all the gifts of the *Holy Ghoſt* and *Heaven*, and may by ſtill reading, ſtill keep thoſe ſacred fires burning upon the Altar of ſo pure a heart, as ſhall free it from the anxieties of the world, and keep it fixed upon things that are above. Betwixt this *George Herbert* and Dr. *Donne* there was a long and dear friendſhip, made up by ſuch a Sympathy of inclinations, that they coveted and joyed to be in each other's Company; and this happy friendſhip was ſtill maintained by many ſacred endearments, of which that which followeth may be ſome Teſtimony.

To Mr. George Herbert; *ſent him with one of my Seals of the* Anchor *and* Chriſt. (A ſheaf of Snakes uſed heretofore to be my Seal, which is the Creſt of our poor Family.)

Qui priùs aſſuetus ſerpentum faſce tabellas
Signare, hæc noſtra Symbola parva domûs
Adſcitus domui domini.——

Adopted in God's family, and ſo
My old Coat loſt, into new Arms I go.
The Croſs *my ſeal in Baptiſm ſpread below,*
Does by that form into an Anchor grow.
Croſſes grow Anchors, bear as thou ſhouldſt do
Thy Croſs, and that Croſs grows an Anchor too.
But he that makes our Croſſes Anchors thus,
Is Chriſt, *who there is crucify'd for us.*
Yet with this I may my firſt Serpents hold;
(God gives new bleſſings, and yet leaves the old)
The Serpent may, as wiſe, my pattern be,
My poiſon, as he feeds on duſt, that's me.
And, as he rounds the earth to murder, ſure
He is my death; but on the Croſs my cure.

Crucify nature then; and then implore
All grace from him, crucify'd there before.
When all is Croſs, *and that* Croſs *Anchor grown,*
This ſeal's a Catechiſm, not a ſeal alone.
Under that little ſeal great gifts I ſend,
Both works and prayers, pawns and fruits of a friend.
Oh may that Saint that rides on our great Seal,
To you that bear his name large bounty deal.

John Donne.

In Sacram Anchoram Piſcatoris,
George Herbert.

Quòd Crux nequibat fixa clavique additi,
Tenere Chriſtum ſcilicet ne aſcenderet,
Tuive Chriſtum . . . . . .

Although the Croſs could not Chriſt here detain,
When nail'd unto't, but he aſcends again;
Nor yet thy eloquence here keep him ſtill,
But only whilſt thou ſpeak'ſt, this Anchor will:
Nor canſt thou be content, unleſs thou to
This certain Anchor add a ſeal, and ſo
The water *and the* earth, *both unto thee*
Do owe the Symbol of their certainty.
Let the world reel, we and all ours ſtand ſure,
This Holy Cable's from all ſtorms ſecure.

George Herbert.

In the Complete Angler. Chap. I.

But, Sir, leſt this diſcourſe may ſeem tedious, I ſhall give it a ſweet concluſion out of that holy poet, Mr. *George Herbert*, his divine contemplations on God's providence.

Lord! who hath praiſe enough, &c.*

* Poems, p. 134.

In the Complete Angler. Chap. V.

Piſc. And now, ſcholar! my direction for fly-fiſhing is ended with this ſhower, for it has done raining. And now look about you, and ſee how pleaſantly that meadow looks; nay, and the earth ſmells as ſweetly too. Come let me tell you what holy Mr. *Herbert* ſays of ſuch days and flowers as theſe; and then we will thank God that we enjoy them; and walk to the river and ſit down quietly, and try to catch the other brace of trouts.

*Sweet day! ſo cool, ſo calm, ſo bright.**

Ven. I thank you, good maſter! for your good direction for fly-fiſhing, and for the ſweet enjoyment of the pleaſant day, which is, ſo far, ſpent without offence to God or man. And I thank you, for the ſweet cloſe of your diſcourſe with Mr. *Herbert's* verſes; who, I have heard, loved angling, and I do the rather believe it, becauſe he had a ſpirit ſuitable to anglers, and to thoſe primitive Chriſtians that you love, and have ſo much commended.

Piſc. Well, my loving Scholar! and I am pleaſed to know that you are ſo well pleaſed with my direction and diſcourſe. And ſince you like theſe verſes of Mr. *Herbert's* ſo well—let me tell you, what a reverend and learned divine [*Ch. Harvie*] that profeſſes to imitate him, and has indeed done ſo moſt excellently, hath writ of our book of Common Prayer; which I know you will like the better, becauſe he is a friend of mine, and I am ſure no enemy to angling.

What! Pray'r by th' book? and common? Yes; why not?†

---

* Poems, p. 92.

† Poems, *Synagogue*, 13.

A Prefatory View of the Life and Virtues of the Author, and Excellencies of this Book.*

To the *Chriſtian*, more deſignedly, to the *Clergy-Reader* of the ſame Time, and Rank, and Mind, and in like Condition with the Epiſtler. Grace, *&c.* and Recovery, and Profit by the enſuing Tract.

MY POOR AND DEAR BROTHER,

DO not expect (I humbly beſeech thee) the High and Glorious Titles of *Companion in tribulation, and in the patience* of JESUS, *&c.* I could moſt willingly (if I thought that I could truly) give thee them; knowing, that what luſtre I caſt upon thee, would by rebound, light upon myſelf. But my mouth is ſtopped: Let God be true, and the Juſtice of God be Juſtified.

---

* By the Reverend *Barnabas Oley;* prefixed to the firſt edition of the *Country Parſon*, printed 1652.

1. The reading of thoſe piercing Scriptures, 1 *Sam.* chap. ii. and iii. *Jer.* xxiii. *Ezek.* iii. and xxxiii. *Hoſ.* iv. *Mal.* ii. 2. The view of this enſuing Tract; which (me thinks) is not a Book of 37 chapters, but *a bill of ſeven times* 37 *Indictments* againſt thee and me: a ſtrange *Speculum Sacerdotale*; in its diſcovery (me thinks) ſomething reſembling the *ſecret* of the *holy Urim:* As if this good *Bezaleel* had invented a living, pure looking-Glaſs, in moſt exact proportions of Beauty, that ſhould both preſent itſelf as a Body of unblemiſhed perfections, and ſhew all the beholder's deformities at once: that ſhould ſhew thee both *Aaron in the Holy of Holies*, before the Mercy-Seat, in all his pure Ornaments: and *Hophni* or *Phineas*, ravening for their Fees of Fleſh, and wallowing in their luſt at the door of the Tabernacle. 3. The reflecting on common Converſation in the day of our proſperity, and the paralleling the Book of mine own Conſcience with the Author's Book (in both which I find myſelf (not to ſay Thee) written highly defective in every Duty the good man commends, and not a little peccant in every particular taxed by him.) Theſe three have convinced, and even enforced me to confeſs, that I am ſure mine (and, I fear, thy) ſufferings are not the mere ſufferings of *pure and perfect Martyrs*, but of *Grievous Tranſgreſſors*. Not only under the rods of God's juſt

judgment, but the ſcorpions of his heavy diſpleaſure, fierce wrath, and ſore Indignation. Not only from the ſmoking of God's jealouſy, or the ſparks of his Anger, but the flames of his furnace, (heat ſeven times more than ever,) yea, even from the Furiouſneſs of the wrath of God. *Pſalm* lxxviii. 50.

God's ſinking the Gates, his deſtroying the walls, his ſlighting the ſtrong holds of Zion; his polluting the Kingdom, his ſwallowing the Palaces, his cutting off the Horn of Iſrael: God's hating our Feaſts, his abominating our Sabbaths, his loathing our ſolemnities, *Eſa.* i. God's forgetting his Footſtool, his abhorring his Sanctuary, his caſting off his Altar, are (to me) ſigns that the glory of God is departed to the Mountain, *Ezek.* xi. 23. That God hath in the indignation of his anger deſpiſed the *King and the Prieſt*, *Lam.* ii. It muſt be acknowledged ſure! that the hand of God hath gone out againſt us, more than againſt others of our Rank at other times; at leaſt, that God hath not reſtrained violence againſt us, ſo as he did that againſt thoſe of our Profeſſion in the days of old: *The portion of the Egyptian Prieſts (that ſerved the Ox, the Ape, and the Onion,) eſcaped ſale in time of the Famine.* Learned *Junius* (in his Academia, chap. iv.) ſays, that the *Philiſtines ſpared the Schools of the Prophets in their Wars with Iſrael:* and that the *Phœnicians*,

Chaldeans, and Indians were tender over ſuch places: Thus then did God reſtrain the ſpirits of Princes: yet that God (who in his own law, *Lev.* xxv. 32, *gave the Levites a ſpecial privilege of redeeming Lands* (ſold by themſelves) *at any time*, when other Tribes were limited to a ſet Time) hath not ſtayed the madneſs of the people againſt us, but that our portions are ſold unto others, *without Redemption.*

We muſt acknowledge that God's word hath taken hold of us, *Zec.* i. 5. That the Lord hath deviſed a device againſt us, hath watched upon the evil, and brought it upon us; For, under the whole heaven hath not been done, as hath been done upon Jeruſalem, *Dan.* ix. 14.

Let us not flatter ourſelves preſumptuouſly! The puniſhment anſwers the ſin, as the wax the ſeal, and as the Mould owns the Figure: And let us own both. It is very dangerous to bleſs ourſelves too boldly; God has curſed our Bleſſings, *Mal.* ii. 2. And that he may bleſs to us our very Curſes, Let us take with us words and ſay, To the Lord our God belong mercies and forgiveneſſes, and multiplied pardons; to us ſhame and confuſion, as at this day. The moſt compendious way to get what belongs to God, is, to take to ourſelves what belongs to us. If we would Judge ourſelves, and every man, knowing the plague of his own heart, lay God's dealing to heart; and accepting of our puniſh-

ment, give glory to God, and humble ourſelves under his mighty hand; then ſhall God exalt us, and accept us, and take away our Reproach.

If we ſhall confeſs our ſins, that, like *Simeon* and *Levi*, we have been Brethren in evil, have broken the Covenant of *Levi*, have done violence to, and been partial in the law, have made ourſelves vile, and therefore are juſtly, by God, made contemptible and baſe before the people, *Mal.* ii. If we ſhall confeſs, that we neither underſtood nor valued our High and Holy Calling as Chriſtians, much leſs as Miniſters of Chriſt; That we did not thrive kindly, when Providence had planted and watered us in *thoſe Horns of Oil, the two Univerſities*; or removed us into *Country Cures*, we did not fructify (as this Book will ſhew) in any proportion to his encouragements, and therefore are juſtly caſhiered out of his ſervice, and ſtript of his Rewards; God is faithful and juſt to forgive us: For, *Job* xxxiii. 27, He looks upon men; if any ſay, I have ſinned, I have perverted that which was right, and it profited me not; he will deliver his ſoul from the pit, his life ſhall ſee the light.

And now, let none think, that this Confeſſion will give advantage to the Adverſary; They may take, where none is given: They may ſay, *Let the Lord be glorified*: By their own confeſſion, *we offend not, though we devour them, be-*

cauſe they have ſinned againſt the Lord, the habitation of Juſtice, Jer. l. 7. But they will find at laſt, That to forſake the Levite is a ſin; That it is a bitter thing to *Help forward affliction,* when *God is but a little diſpleaſed:* That Jeruſalem will be a cup of trembling, and a burdenſome ſtone to every one that cries but *Down with it.* Woe to thee, O Aſſur, the Rod of God's anger; the ſtaff in thine hand is God's Indignation. Thou, Lord, haſt ordained him for judgment, and eſtabliſhed him for correction; Even for Our correction, to purify Us ſons of *Levi* from our droſs; (Howbeit, he meaneth not ſo) and by his hand, who puniſheth us not only for that which is ſin, to put on us Martyrs' Robes; by that contrivance both Chaſtening and Covering our ſins; as the *Perſians* uſe their Nobles, beating their Clothes, and ſaving their Perſons.

There can be no credit loſt by giving glory to God: Did *Achan* loſe anything by confeſſing that God had found him out, and his Garment, and his Wedge? Hath not *Adonibezek got a fame of Ingenuity, for acknowledging God's Art of Juſticing, in that moſt exact way of Counter paſſion or Retaliation?* which is ſo frequent in theſe times, though it is not conſidered. What loſt *Luther* by confeſſing his perſonal defects as to God, (Though he yielded not a jot in his Cauſe, as to men?) What Enemy ever up-

braided that to him? or this to *the ingenuous learned Cajetan?* his humble and ſeaſonable Confeſſion upon laſting record in his Comments on the 13th verſe of the 5th chapter of Saint *Matthew's* Goſpel: *Ye are the ſalt—if the ſalt have loſt, &c.* The *French* Army had taken *Rome,* when he was about that Text, and offered great abuſe to the Clergy there. Which he Chriſtianly Reſenting, inſerts this paſſage, *We Prelates of the Church of Rome* do at this time find this truth verified on us, in a ſpecial Meaſure; Being by the juſt judgment of God become a ſpoil, and a Prey, and Captives, not to Infidels, but to Chriſtians; *becauſe we, who were choſen to be the Salt of the earth,* Evanuimus, *were become light perſons, and unſavoury,* good for nothing but outward Ceremonies, and *Externa Bona,* the Revenues Temporal. *Hence it is, that both We and this City be trodden under foot this ſixth of May,* 1527. And that excellent CHARLES *the Fifth* is Honourable for no one thing more, than for acknowledging the Hand of God upon him, both at that pinch which made him pant out *Jam me ab omnibus deſertum video:* And upon a leſſer occaſion than that, namely, when his Domeſtics had left him all alone late at night, and he would needs hold the candle to *Seldius,* (ſhewing him the way down the ſtairs, and up to God,) he ſaid; *Thine eyes have ſeen me environed with great Armies;*

now thou ſeeſt me abandoned of mine ordinary Servants. I acknowledge this change to come from him with whom is no ſhadow of change, *From the mighty hand of God, and I will by no means withſtand it.* And it is reported That the *Scottiſh Preſbyters,* ſenſible of God's hand upon them, are at this time making their Addreſſes to God, by Confeſſion of their ſins reſpectively; God grant that (both we and) they may do it right. Though I ſhall ſtill ſtrive with them about the juſtice of the Firſt Cauſe; yet about the juſtneſs of our perſons will I not ſtrive with them, nor about any other matter, ſave only who ſhall confeſs themſelves greater ſinners to God. I have ſilenced *David, Pſalm* li. and *Ezra,* and *Nehemiah,* and *Daniel* in their ninth Chapters, and cited only theſe to confirm myſelf (and thee, Brother) in this duty of giving Glory to God in this manner, *Et confiteantur Tibi omnes populi:* Even ſo, True and righteous are thy judgments in all the world, O Lord God Almighty; yea, merciful are they, and far below our deſervings.

I hope no man will think, though I ſpeak thus, that I give him leave to *conſtrue my words Mathematically,* as if there was not an atom or hair of a good man, or man of God in our Church. There were divers *primitive* (and are at this day, Bleſſed be God, The Lord make them 1000 times more than they are) *holy* and

heavenly ſouls, veſſels choſen and fitted for the ſervice of the Sanctuary. I ſhall be bold to *inſtance* in *Three*, who died in peace; few conſidering (ſome did) that they were taken away from the evil to come, leſt their eyes ſhould ſee (what their ſpirits foreſaw) what is come on us, on whom the days, not of viſitation only, but of vengeance, even the ends of the world are come.

The firſt of theſe was *Thomas Jackſon*, D.D. late Preſident of Corpus Chriſti College in *Oxford*, and ſometime Vicar of St. *Nicholas* Church in *Newcaſtle* upon *Tyne*; two places that muſt give account to God for the good they had, or might have had by that Man; as all Scholars muſt for his neglected Works.

The ſecond was Mr. *Nicholas Ferrar*, of little *Gidding* in *Huntingtonſhire*, ſometime fellow Commoner, and Fellow of Clare-hall in *Cambridge*.

The third was the Author of this book, *Maſter* GEORGE HERBERT, Fellow of Trinity College, Orator of the Univerſity of *Cambridge*, and Rector of *Bemerton* in *Wiltſhire*. All three Holy in their lives, eminent in their gifts, ſignal Proteſtants for their Religion, painful in their ſeveral ſtations, precious in their deaths, and ſweet in their memories.

Firſt, I will give thee a brief of ſome confrontments common to them all, and then ſome of

their, at leaſt this Author's proper excellencies apart.

1. They all had that inſeparable lot and ſign of Chriſt and Chriſtians, *Iſa.* viii. 18, *Heb.* ii. 13, *Luke* ii. 34. To be ſigns of Contradiction (or ſpoken againſt) men wondered at, and rated at by the world. *Doctor Jackſon* in two particulars ſuffered much. 1. He had like to have been ſore ſhent by the Parliament in the year 1628, for Tenets in Divinity, I cannot ſay, ſo far driven by him, as by ſome men now they are with great applauſe. His approach to Unity was very near. *Grant me,* ſaith he, *but theſe two things, That God has a true freedom in doing good, and man a true freedom in doing evil;* there needs be no other controverſy betwixt the Oppoſites in point of Providence and Predeſtination. *Attrib. Ep. Ded.* 2. He had an Adverſary in *England* who writ a book againſt him, with a Title not ſo kindly as might have been deviſed. It was this; A Diſcovery of Dr. *Jackſon's* follies: which he bound as an ornament upon him (as *Job* ſays), that is, never anſwered but in the language of the Lamb dumb before the ſhearer, ſilence and ſufferance. And he had one in *Scotland* who alſo girded at him, without cauſe or anſwer.

And for Mr. *Ferrar,* he was ſo exerciſed with contradictions, as no man that lived ſo private as he deſired to do, could poſſibly be

more. I have heard him ſay, valuing (not reſenting his own) ſufferings in this kind, *That to fry a Faggot, was not more martyrdom than continual obloquy*. He was torn aſunder as with mad horſes, or cruſhed betwixt the upper and under millſtone of contrary reports; that he was a Papiſt, and that he was a Puritan. What is, if this be not, to be ſawn aſunder as *Eſay*, ſtoned as *Jeremy*, made a Drum, or Tympaniſed, as other Saints of God were? and after his death, when by injunction (which he laid upon his friends when he lay on his death bed) a great company of Comedies, Tragedies, Love Hymns, Heroical poems, &c. were burnt upon his grave, as utter Enemies to Chriſtian Principles and practices (that was his brand), ſome poor people ſaid, He was a *Conjuror*.

And for our Author (*the ſweet ſinger of the Temple*) though he was one of the moſt prudent and accompliſhed men of his time, I have heard ſober men cenſure him as a man that did not manage his brave parts to his beſt advantage and preferment, but loſt himſelf *in an humble way*; That was the phraſe, I well remember it.

The ſecond thing wherein all Three agreed, was a ſingular ſincerity in Embracing, and tranſcendent Dexterity in Defending the Proteſtant Religion eſtabliſhed in the Church of *England*. I ſpeak it in the preſence of God, I have not read ſo hearty, vigorous a Champion

againſt *Rome* (amongſt our Writers of his Rank) ſo convincing and demonſtrative as Dr. *Jackſon* is. I bleſs God for the confirmation which he hath given me in the Chriſtian religion againſt the Atheiſt, Jew, and Socinian, and in the Proteſtant, againſt *Rome*. As alſo, by what I have ſeen in manuſcript of Mr. *Ferrar's*, and heard by relation of his Travels over the Weſtern parts of *Chriſtendom*; in which his exquiſite carriage, his rare parts and abilities of underſtanding and Languages, his Morals more perfect than the beſt, did tempt the Adverſaries to tempt him, and mark him for a prize, if they could compaſs him. And opportunity they had to do this, in a ſickneſs that ſeized on him at Padua, where mighty care was had by Phyſicians and others to recover his bodily health, with deſign to infect his ſoul. But neither did their phyſic nor poiſon work any change in his Religion, but rather inflamed him with a holy zeal to revenge their charity, by tranſplanting their waſte and miſplaced zeal (as they were all three admirable in ſeparating from the vile what was precious in every ſect or perſon under heaven) to adorn our Proteſtant Religion, by a right renouncing the world with all its profits and honours, in a true crucifying the fleſh, with all its pleaſures, by continued Temperance, Faſting, and Watching unto Prayers. In all which exerciſes, as he far outwent the *choiceſt* of their *retired men*, ſo

did he far undervalue theſe deeds, rating them much below ſuch prices as they ſet upon them. Upon this deſign he helped to put out *Leſſius*, and to ſtir up us Miniſters to be painful in that excellent labour of the Lord, *Catechizing, feeding the Lambs of Chriſt:* He tranſlated a piece of *Lud. Carbo;* wherein *Carbo* confeſſeth, that the Heretics (i. e. Proteſtants) had got much advantage by Catechiſing: but the Authority at *Cambridge* ſuffered not that *Egyptian* jewel to be publiſhed.

And he that reads Mr. HERBERT's Poems attendingly, ſhall find not only the excellencies of Scripture Divinity, and choice paſſages of the Fathers bound up in Metre; but the Doctrine of *Rome* alſo finely and ſtrongly confuted; as in the Poems, *To Saints and Angels; The Britiſh Church, Church Militant*, &c.

Thus ſtood they in aſpect to *Rome* and her children on the left hand. As for our Brethren that erred on the right hand, (*Doctor Jackſon* ſpeaks for himſelf) and Mr. *F.* though he ever honoured their perſons (that were pious and learned) and always ſpoke of them with much Chriſtian reſpect, yet would he bewail their miſtakes, which (like miſts) led them in ſome points back again to thoſe errors of *Rome* which they had forſaken. To inſtance in one: He that ſays, preaching in the pulpit is abſolutely neceſſary to ſalvation, falls into two *Romiſh*

errors: 1. That the Scripture is too dark; 2. That it is inſufficient to ſave a man: and perhaps a third, advancing the man of *Rome*, more than they intend him, I am ſure. But the chief aim of Maſter *F.* and this Author, was to win thoſe that diſliked our Liturgy, Catechiſm, &c. by the conſtant, reverent, and holy uſe of them: Which, ſurely had we all imitated, having firſt imprinted the virtue of theſe prayers in our own hearts, and then ſtudied with paſſionate and affectionate celebration, (for voice, geſture, &c.) as in God's preſence, to imprint them in the minds of the people, (as this Book teaches,) our prayers had been generally as well beloved as they were ſcorned. And for my part, I am apt to think, That our prayers ſtood ſo long, was a favour by God granted us at the prayers of theſe men, (*who prayed* for *theſe prayers as well as* in *them*:) and that they fell ſo ſoon, was a puniſhment of our negligence (and other ſins), who had not taught even thoſe that liked them well, to uſe them aright; but that the good old woman would abſolve, though not ſo loud, yet as confidently as the Miniſter himſelf.

Laſtly, *The bleſſed Three in One* did make theſe three men agree in one point more. That one Spirit, which divides to every man gifts as he pleaſes, ſeems to me to have dropt upon theſe three Elect veſſels all of them ſome unction or tincture of the Spirit of prophecy. Shall

I ſay, I hope, or Fear *Mr. Herbert's lines* ſhould be verified?

Religion ſtands on Tiptoe in our Land,
Ready to paſs to the American *ſtrand.*
When height of malice, and prodigious luſts,
Impudent ſingings, Witchcrafts and diſtruſts
(*The marks of Future Bane*) *ſhall fill our cup*
Unto the brim, and make our meaſure up:
When Seine *ſhall ſwallow* Tiber, *and the* Thames
By letting in them both, pollutes her ſtreams:
When Italy *of us ſhall have her will,*
And all her Kalendar of ſins fulfil;
Whereby one may foretell, what ſins, next year,
Shall both in France *and* England *Domineer;*
Then ſhall Religion to America *flee:*
They have their times of Goſpel, even as we.
My God, thou doſt prepare for them a way;
By carrying firſt their Gold from them away;
For Gold and Grace did never yet agree,
Religion always ſides with poverty.
We think we rob them, but we think amiſs;
We are more poor, and they more rich by this.
Thou wilt revenge their quarrel, making Grace
To pay our debts, and leave our Ancient place
To go to them; while that which now their Nation
But lends to us, ſhall be our deſolation.

I pray God he may prove a true prophet for *poor America*, not againſt *poor England.* Ride on,

Moſt Mighty Jeſu, becauſe of the word of truth. Thy Goſpel is a light big enough for them and us: But leave us not. The people of thine holineſs have poſſeſſed it but a little while, *Iſaiah* lxiii. 15, *&c.*

When ſome Farmers near the place where Maſter *Ferrar* lived, ſomewhat before theſe times, deſired longer leaſes to be made them, he intimated, that ſeven years would be long enough, troublous times were coming, they might thank God, if they enjoyed them ſo long in peace.

But conſidering the accuſtomed modeſty of Dr. *Jackſon* in ſpeaking of things not certain, I much admire that ſtrange Appendix to his Sermons, (partly delivered before the King) about the Signs of the Times, printed in the year 1637, touching the great Tempeſt of wind which fell out upon the *Eve of the fifth of November*, 1636. He was much aſtoniſhed at it, and what apprehenſion he had of it appears by theſe words of his: This mighty wind was more than a ſign of the time, *Tempus ipſum admonebat, The very time itſelf was a Sign, and interprets this Meſſenger's voice better than a Linguiſt, as well as the Prophets (were any now) could do.* Both wind and time teach us that truth often mentioned in theſe meditations. Thus much the reader may underſtand, that *though we of this Kingdom were in firm League with all the Nations*

of the earth, yet it is ſtill in God's power, we may fear in his purpoſe, to plague this Kingdom by his own immediate hand, by this Meſſenger, or by like Tempeſts, more grievouſly than he hath done at any time, by the Famine, Sword, or Peſtilence, to bury many living ſouls as well of ſuperior as inferior Rank, in the ruins of their ſtately Houſes or meaner Cottages, &c.

And what ſhall be thought of that which fell from his Pen in his Epiſtle Dedicatory of his *Attributes*, written November 20, 1627, and Printed 1628, in theſe words, or more? *If any maintain, that all things were ſo decreed by God before the Creation, that nothing ſince could have fallen out otherwiſe than it hath done; That nothing can be amended that is amiſs: I deſire leave to oppugn his opinion, not only as an error, but as an Ignorance, involving enmity to the ſweet Providence of God; as a forerunner of ruin to flouriſhing States and Kingdoms, where it grows common, or comes to full height.*

Was this a conjecture of Prudence? or a cenſure of the phyſical influence, or of the meritorious effect of theſe Tenets? or rather, a Prediction of an Event? Let the Reader judge.

In theſe they did agree: The ſequel will ſhow wherein they differed.

This author, *Mr.* G. HERBERT, was extracted out of a Generous, *noble*, and Ancient Family: His Father was RICHARD HERBERT

of *Black-hall*, in *Montgomery*, Eſq. deſcended from the *Great* Sir RICHARD HERBERT in *Edward* the Fourth's time; and ſo his Relation to the Noble Family of that Name, well known. His Mother was Daughter of Sir *Richard Newport* of *Arcall*, who doubtleſs was a pious daughter, ſhe was ſo good and godly a mother; ſhe had ten children, *Job's* number, and *Job's* diſtinction, ſeven ſons; for whoſe education ſhe went and dwelt in the Univerſity, to recompenſe the loſs of their Father, by giving them two Mothers. And this great care of hers, this good ſon of hers, ſtudied to improve and requite, as is ſeen in thoſe many Latin and Greek Verſes, the Obſequious *Parentalia*, he made and printed in her memory:* which though they be good, very good, yet (to ſpeak freely even of this man I ſo much honour) they be dull or dead in compariſon of his *Temple Poems*. And no marvel; To write thoſe, he made his ink with water of *Helicon*, but theſe Inſpirations prophetical were diſtilled from above: In thoſe are weak motions of Nature, in theſe Raptures of Grace. In thoſe he writ Fleſh and Blood: A frail earthly Woman, though a MOTHER, but in theſe he praiſed his Heavenly FATHER, the God of

* Firſt printed at the end of Dr. *Donne's* Funeral Sermon on her Death, preached at *Chelſea*, 1627, and reprinted in this edition.

Men and Angels, and the Lord Jeſus Chriſt, *His Maſter;* For ſo (to quicken himſelf in Duties, and to cut off all depending on man, whoſe breath is in his noſtrils) he uſed Ordinarily to call our *Saviour.*

I forget not where I left him: He did thrive ſo well there, that he was firſt choſen fellow of the college, and afterward Orator of the Univerſity. The Memorials of him left in the Orator's Book, ſhew how he diſcharged the Place: and himſelf intimates, That whereas his Birth and Spirit prompted him to Martial Achievements, *The way that takes the Town;* and not to ſit ſimpering over a Book; *God did often melt his ſpirit,* and entice him with Academic Honour, to be content to wear, and *wrap up himſelf in a gown,* ſo long, till he durſt not put it off, nor retire to any other calling. However, probably he might, I have heard (as other Orators), have had a Secretary of State's place.

But the good man, like a genuine ſon of *Levi,* (I had like to have ſaid *Melchiſedek*) balked all ſecular ways, ſaw neither father nor mother, child nor Brother, birth *nor friends* (ſave in Chriſt Jeſus), choſe the Lord for his portion, and his ſervice for employment. And he knew full well what he did when he received holy orders, as appears by every page in this Book, and by the Poems called *Prieſthood,* and *Aaron:* and by this unparalleled *vigilancy* which he uſed

over his Pariſh, which made him (ſays that modeſt author of the *Epiſtle* before his poems, *N. F.* who knew him well) *A Peer to the primitive Saints, and more than a pattern to his own age.*

Beſides his Parſonage, he had alſo a Prebend in the Church of *Lincoln*; which I think (becauſe he lived far from, and ſo could not attend the duty of that place) he would fain have reſigned to Maſter *Ferrar*, and often earneſtly ſued to him to diſcharge him of it; but Maſter *F.* wholly refuſed, and diverted or directed his charity (as I take it) to the re-edifying of the ruined Church of *Leighton*, where the corpſe of the Prebend lay. So that the Church of *England* owes to him (beſides what good may come by this Book, towards the repair of us Churchmen in point of morals) the reparation of a *Church material*, and erection of that coſtly piece (of Moſaic or Solomonic work) the *Temple*, which flouriſhes and ſtands inviolate, when our other Magnificences are deſolate and deſpiſed.

Theſe things I have ſaid are high; but yet there is one thing which I admire above all the reſt: the right managing of the *Fraternal duty of reproof* is (methinks) one of the moſt difficult offices of Chriſtian Prudence. O Lord! what is then *the Miniſterial?* To do it as we ſhould, is likely to anger a whole world of waſps, to ſet fire on the earth. This, I have conjectured,

was that which made many holy men leave the world, and live in wilderneſſes; which, by the way, was not counted by Ancients an act of Perfection, but of Cowardice and poor ſpiritedneſs: of Flight to ſhade and ſhelter, not of Fight in duſt and blood, and heat of the day. This Author had not only got the courage to do this, but the art of doing this aright.

There was not a man in his way (be he of what Rank he would) *that ſpoke awry* (in order to God) *but he wiped his mouth with a modeſt, grave, and Chriſtian reproof:* This was heroical; Adequate to that Royal Law, Thou ſhalt in any caſe reprove thy Brother, and not ſuffer ſin upon him. And that he did this, I have heard from true Reporters, and thou mayſt ſee he had learned it himſelf, elſe he never had taught it us, as he does in divers paſſages of this Book.

His ſingular Dexterity in ſweetening this Art, thou mayſt ſee in the Garb and phraſe of his writing. Like a wiſe Maſter builder, he has ſet about a form of Speech, transferred it in a Figure, as if he was all the while learning from another man's mouth or pen, and not teaching any. And whereas we all of us deſerved the ſharpneſs of Reproof, ἔλεγχε ἀποτόμως, He ſaith, *He does this, and he does that;* whereas, poor men, we did no ſuch thing. This dart of his, thus dipped, pierces the ſoul.

There is another thing (ſome will call it a

Paradox) which I learned from Him (and Mr. *Ferrar*) in the *Managery* of their moſt cordial and *Chriſtian Friendſhip*. That this may be maintained in vigour and height without the Ceremonies of Viſits and Compliments; yea, without any Trade of ſecular courteſies, merely in order to ſpiritual Edification of one another in love. I know they loved each other moſt entirely, and their very ſouls cleaved together moſt intimately, and drove a large ſtock of Chriſtian Intelligence together long before their deaths; yet ſaw they not each other in many years, I think, ſcarce ever, but as Members of one Univerſity, in their whole lives.

There is one thing more may be learned from theſe Two (I may ſay, theſe Three) alſo: Namely, That *Chriſtian Charity* will keep Unity of ſouls, amidſt great differences of Gifts and Opinions. There was variation conſiderable in their Endowments: Doctor *Jackſon* had in his youth (as if he then had underſtood God's calling) laid his grounds carefully in Arithmetic, Grammar, Philology, Geometry, Rhetoric, Logic, Philoſophy, Oriental Languages, Hiſtories, *&c.* (yea, he had Inſight in Heraldry and Hieroglyphics) he made all theſe ſerve either as Rubbiſh under the Foundation, or as drudges and day labourers to Theology. He was copious and definitive in Controverſies of all ſorts. *Maſter Ferrar* was Maſter of the

Weſtern Tongues; yet cared not for Criticiſms and Curioſities. He was alſo very modeſt in points of controverſy, and would ſcarce venture to opine, even in the points wherein the world cenſured him poſſeſſed. Our author was of a middle Temper betwixt, or a Compound of both theſe; yet having rather more of *Maſter Ferrar* in him: And to what he had of him, he added the Art of Divine Poeſy, and other polite learning, which ſo commended him to perſons moſt Eminent in their time, that *Doctor Donne* inſcribed to him a paper of Latin verſes in print; and the *Lord Bacon* having tranſlated ſome Pſalms into Engliſh metre, ſent them with a Dedication prefixed, To his very Good Friend, *Maſter* GEORGE HERBERT, thinking that he had kept a true decorum in chooſing one ſo fit for the Argument, in reſpect of Divinity and Poeſy (the one as the Matter, the other as the Style) that a better choice he could not make.

In ſum, To diſtinguiſh them by better Reſemblances out of the Old and New Teſtament, and antiquity: Methinks Dr. *J.* has ſomewhat like the ſpirit of *Jeremy*, Saint *James*, and *Salvian*. Maſter *Herbert*, like *David*, and other Pſalm-men, Saint *John*, and *Prudentius*. Maſter *F.* like *Eſay*, Saint *Luke*, and Saint *Chryſoſtom*; yet in this diverſity had they ſuch a Harmony of ſouls as was admirable. For inſtance, in one who differed in ſome points from

them all, yet in him they ſo agreed all, as that Maſter *F.* out of a great liking of the Man, tranſlated him into *Engliſh*, Maſter *Herbert* commented on him, and commended him to uſe; And Doctor *J.* allowed him for the *Preſs*, it was *Valdeſſo's* 110 *Conſiderations*.

It would ſwell this Preface too much to ſet down the ſeveral excellencies of our author: His *conſcientious expenſe of Time*, which he even meaſured by the *pulſe*, that *native watch* God has ſet in every of us. His eminent *Temperance*, and *Frugality*, (the two beſt purveyors for his Liberality and Beneficence) his private *Faſtings*, his *mortification of the body*, his extemporary exerciſes thereof, at the ſight or viſit of a *Charnel Houſe*, where every Bone, before the day, riſes up in judgment againſt fleſhly luſt and pride; at the *ſtroke of a paſſing bell*, when ancient charity uſed (ſaid he) to run to Church, and aſſiſt the dying Chriſtian with prayers and tears (for ſure that was the ground of that cuſtom), and at all occaſions he could lay hold of poſſibly, which he ſought with the ſame diligence that others ſhun and ſhift them. Beſides his careful (not ſcrupulous) obſervation of *appointed Faſts*, *Lents*, and *Embers*: the neglect and defect of this laſt, he ſaid, had ſuch influx on the children which the Fathers of the Church did beget at ſuch times, as malignant Stars are ſaid to have over natural Productions; Children

of ſuch Parents, as by Faſting and Prayers, being like *Iſaac*, and *Jacob*, and *Samuel;* moſt likely to become Children of the Promiſe, Wreſtlers with God, and fitteſt to wear a linen *Ephod.* And with this *Faſting* he imped his prayers both private and public: His private muſt be left to God, who ſaw them in ſecret; his public were the *Morning and Evening Sacrifice of the Church Liturgy*, which he uſed with conſcientious devotion, not of Cuſtom, but ſerious Judgment; knowing, 1. That the Sophiſm uſed to make people hate them, was a ſolid reaſon to make men of underſtanding love them; Namely, becauſe taken out of the Maſs Book: Taken out, but as gold from droſs, the precious from the vile. The wiſe Reformers, knew *Rome* would cry *Schiſm*, *ſchiſm*, and therefore they kept all they could lawfully keep, being loth to give offence; as our bleſſed Saviour, being loth to offend the *Jews* at the great Reformation, kept divers old Elements, and made them new Sacraments and Services, as their frequent Waſhings he turned into one Baptiſm; ſome ſervice of the Paſſover into the Lord's Supper. 2. That *the homelineſs and coarſeneſs*, which alſo was objected, was a great commendation. The Lambs poor of the flock are forty, for one grounded Chriſtian; proportionable muſt be the care of the Church to provide milk; that is, plain and eaſy nouriſhment for them: and

ſo had our Church done, hoping that ſtronger Chriſtians, as they abounded in Gifts, ſo they had ſuch a ſtore of the Grace of Charity, as for their weak Brethren's ſakes to be content therewith.

He thought alſo that a ſet Liturgy was of great uſe in reſpect of thoſe without, whether erring Chriſtians, or unbelieving men. That when we had uſed our beſt arguments againſt their errors or unbelief, we might ſhow them a Form wherein we did, and deſired they would ſerve Almighty God with us: that we might be able to ſay, *This is our Church, Here would we land you.* Thus we believe, *ſee the creed. Thus we pray, baptize, catechiſe, celebrate the Euchariſt, Marry, Bury,* Entreat the ſick, *&c.*

Theſe, beſides Unity, and other acceſſory benefits, he thought grounds ſufficient to bear him out in this practice: wherein he ended his life, calling for the Church Prayers awhile before his death, ſaying, *None to them, none to them,* at once both commending them, and his ſoul to God in them, immediately before his diſſolution, as ſome *Martyrs* did, *Mr. Hullier* by name, Vicar of *Babram,* burnt to death in *Cambridge;* who having the *Common-Prayer Book* in his hand inſtead of a Cenſer, and uſing the prayers as incenſe, offered up himſelf as a whole Burnt Sacrifice to God; with whom the very Book itſelf ſuffered Martyrdom, when

fallen out of his conſumed hands, it was by the Executioners thrown into the fire and burnt as a Heretical Book.

He was moreover ſo great a Lover of *Church-Muſic*, that he uſually called it *Heaven upon earth*, and attended it a few days before his death. But above all, his chief delight was in the *Holy Scriptures*, One leaf whereof he profeſſed he would not part with, though he might have the whole world in exchange. That was *his wiſdom, his comfort, his joy*, out of that he took his Motto, LESS THAN THE LEAST OF ALL GOD'S MERCIES. In that he found that ſubſtance, Chriſt, and in Chriſt Remiſſion of ſins, yea, in his blood he placed the goodneſs of his good works. *It is a good Work*, (ſaid he of Building a Church,) *if it be ſprinkled with the Blood of Chriſt.*

This high eſteem of the *Word of life*, as it wrought in himſelf a wondrous expreſſion of high Reverence, whenever he either read it himſelf, or heard others read it, ſo it made him *equally wonder, that thoſe which pretended ſuch extraordinary love to Chriſt Jeſus, as many did*, could poſſibly give ſuch leave and liberty to themſelves as to hear that word (that ſhall judge us at the laſt day,) *without any the leaſt expreſſion* of that *holy fear* and *trembling*, which they ought to charge upon their ſouls in private, and in public to imprint upon others.

Thus have I with my foul hands ſoiled this and the other fair pieces, and worn out thy patience: yet have I not ſo much as with one daſh of a pencil, offered to deſcribe that perſon of his, which afforded ſo unuſual a Conteſſeration of Elegancies, and ſet of Rarities to the Beholder; nor ſaid I any thing of his Perſonal Relation, as a *Huſband*, to a *loving* and *virtuous lady*; as a Kinſman, Maſter, &c. yet will I not conceal his ſpiritual love and care of Servants: Teaching Maſters this duty, To allow their Servants daily time, wherein to pray privately, and to enjoin them to do it; holding this for true generally, *That public prayer alone to ſuch perſons is no prayer at all.*

I have given thee only theſe lineaments of his mind, and thou mayſt fully ſerve thyſelf of this Book, in what virtue of his thy ſoul longeth after. *His* practice it was, and *His character* it is, *His* as *Author*, and *His* as *Object*: yet, Lo, the humility of this gracious man! He had ſmall eſteem of this Book, and but very little of his Poems. Though God had magnified him with extraordinary Gifts, yet ſaid he, *God has broken into my Study, and taken off my Chariot wheels, I have nothing worthy of God.* And even this lowlineſs in his own eyes, doth more advance their worth, and his virtues.

I have done, when I have beſought the Reverend Fathers, ſome Cathedral, Eccleſiaſtical,

and Academical men, (which Ranks the modeſt Author meddles not with,) to draw *Ideas* for their ſeveral Orders reſpectively. (Why ſhould Papiſts (as *Timpius*) be more careful or painful in this kind than we?) If it do no other good, yet will it help on in the way of *Repentance*, by diſcovery of former miſtakes or neglects; which is the greateſt, if not the only Good that can now probably be hoped for, out of this Tract: which being writ nigh *twenty years ſince*, will be leſs ſubject to miſconſtruction. The Good Lord proſper it according to the pious intent of the Author, and hearty wiſhes of the Prefacer; who confeſſes himſelf unworthy *to carry out the Dung of God's Sacrifices.*

A Preface to the Chriſtian Reader;

Conſiſting of Six Paragraphs.*

[By the Rev. Barnabas Oley.]

§ 1.

MY Deſign in this Preface to this Impreſſion, is; Firſt, to own that which I made to the Firſt, that came forth, *Anno Domini* 1652; and to bleſs God for giving me *that Portion of ingenuity*, to imitate *Ezra* the Scribe, *Nehemiah* the Governor, and *Daniel* the Prophet, by giving God the Glory of his Juſtice, in bringing upon us Thoſe Evils which we then ſuffered, and *that degree of courage*, in That Day, when violence was at the Height, to tell the Inſtruments of Cruelty, the immediate Cauſes of thoſe Evils; that God had alſo Rods in ſtore for Them; and that from the Ruins of that Church they had pulled Down, a Heavy Stone would fall upon themſelves, and Bruiſe them.

§ 2. Secondly, To do a Piece of Right, an office of Juſtice to the Good man that was poſſeſſor of the

---

* Firſt printed with the ſecond edition of the Country Parſon, 1671, and ſomewhat enlarged in the third edition, 1675, from which this is reprinted.

Manuſcript of this Book, and tranſmitted it freely to the Stationer who firſt printed it, merely upon deſign to benefit the Clergy, and in them the church of *England*. He was Mr. *Edmund Duncon*, Rector of *Fryarn-Barnet*, in the County of *Middleſex*, Brother to Dr. *Eleazar Duncon*, and Mr. *John Duncon*, Two Very Learned and worthy perſons, and Great Sufferers, who both died before the Miracle of our Happy Reſtoration: and were Happy in that they lived not to ſee ſuch oſtentation of Sin and ingratitude, as ſome ſince have made: As if they had been delivered from ſlavery under the Tyrant, that they might with more liberty yield themſelves ſervants to Sin, under the Tyranny of Satan.

§ 3. Thirdly, To tell ſome of my Thoughts for their Good, unto my younger Conforming Brethren, (as for mine Elder, Dignitaries, and our Fathers in God, I look upon them as Judges, how I demean myſelf in this matter.) I ſay, to tell them, *Firſt*, what an Halcyonian Calm, a Bleſſed Time of Peace, This Church of *England* had for many years, above all the Churches in the world beſides: (God grant that they may live to ſee the like: at the very Ακμη of which Time, when The King, St. *Charles* of Bleſſed Memory, and the good *Archbiſhop of Canterbury* (with others) were endeavouring to perfect the Clergy in Regularity of Life, Uniformity of officiating, and all variety of Learning; Then did Schiſm, Faction, and Jealouſy kindle that Fire which deſtroyed both Church and State: and when they had done ſo, did cunningly cry out upon ſuch, who laboured moſt to quench it, as if thoſe very men had been the only, or the chief Incendiaries. It is meet that the younger Clerks be Reminded of This: Becauſe a Conſiderable number

of them, who be now admitted into Holy Orders, and inducted into Livings, were not born before The Troubles broke forth, (which was about the year 1638). Theſe men therefore ſhall do well to acquaint themſelves with the moſt exact and impartial Hiſtories of the laſt paſt forty years, wherein, there have been the ſtrangeſt Revolutions that ever happened in *England* in ſuch a ſpace of time. This is requiſite to enable them to teach the people of this Land (where all things are forgotten) what uſe they ought to make, of God's mercies before, of his judgments in the Wars, and after them alſo; Of the great Plague in the year 1665; of the *Dutch* War in the ſame year, and in the year 1672, *&c.*; and of his contending by Fire with the Nation, when *London* (the Repreſentative of the whole Kingdom) was burnt in the year 1666. And *Secondly*, To tell them, what he that has but half an eye may eaſily foreſee, *That the effect of publiſhing this Book, will be in no Mediocrity.* It will do either exceeding great Good to the Clergy, or exceeding much prejudice. *Much Good*, if it work ſo upon the Clergy, as effectually to perſuade them to conform to that Holy Character delineated in the Book; Otherwiſe, it will produce much prejudice, by framing *ſo perfect an Idea of a Curate of Souls*, in the Minds of the Laity, and by erecting ſuch a great expectation and deſire, that He, who takes Care of theirs, be exactly *ſuch an One as this Book has deſcribed;* that if herein they be fruſtrated, all will be ſorry, ſome will murmur and rage, others will perhaps forſake their Pariſh-Church, if not the Engliſh: *Deus avertat.*

The portraiture of *virtue in General* diſplayed by Eloquence, is very Amiable. But Perfections proper to any of the *Three Grand Vocations*, (eſpecially, that

of the Clergy, Daily attendants on *The Holy One*): The more accurately their characters be imprinted in the minds of others, The more deſpicable do they render the Profeſſors that want them. And The ordinary ſort of people (which are the moſt) will wreſt the defects of The *man* upon the *Profeſſion*, and, at the next Remove, upon the beſt Accompliſhed Profeſſors.

This Conſideration gives me *The Cue*, to inſert here a moſt paſſionate Requeſt, which I tender to the younger Clergy, By the Mercies of God, by the meekneſs and gentleneſs of Chriſt, (of whoſe Eternal Prieſthood they have a ſhare,) and by the preciouſneſs of their own, and others' Souls committed to their charge, That they will ſeriouſly conſider, whether *my laſt conjecture be not more than probable:* if they think it ſo, there will be leſs need to entreat them to forecaſt, or bethink themſelves, what a ſtock of Learning and Prudence, the occaſions of theſe Times (conference with Sectaries and diſputation with Papiſts) will require: what a Habit of Gravity in Attire, and of Retiredneſs in Converſation, is neceſſary to make a Clergyman exemplary to the looſe and vain converſation of theſe days: what an adult degree of Virtue and Godlineſs it muſt be, that muſt withſtand the incurſion of Profaneneſs in this Age. And there will not be ſo much need to beſeech Them, to buy Fathers, Councils, and other good Claſſic Books; To mortify the fleſh with Study, Faſting, and Prayer; and to do every thing becoming a Curate of Souls; uſing this Book, as a Looking Glaſs, to inform them what is *decent*.

§ 4. In this fourth Paragraph I intend an Addreſs to our Non-Conforming Brethren; Both to thoſe that

are out of Parochial Cures, and to thoſe that having Benefices, Conform with duplicity of mind, and do as little as they can. I beg leave to tell Them (and deſire them to believe that I do it in all ſincere Humility and Charity)—

Firſt, That all the Clergy of mine Acquaintance, and I verily believe, All the old Clergy of the Nation, as well as my poor ſelf, and many of the Younger, do long to ſee ourſelves and our Younger Brethren conform to *that Idea of a Clerk* which the Noble Holy *Herbert* hath portrayed in this Book.

Secondly, That what diſſimilitude is found in the Younger Clergy, is partly occaſioned by that diſturbance which the late Wars made in the Univerſities.

Thirdly, They therefore have the greateſt Reaſon imaginable to come in with ſpeed, and join cordially in Helping to Repair thoſe Breaches in the Church (which they firſt made) at which, ſwarms of Sectaries have entered in amongſt us, and too many others have eloped out into the Church of *Rome*.

I do verily believe, that the beſt amongſt them would think it a rich Bleſſing to ſee both Church and State in ſuch condition as they were in before themſelves moved towards a Change. And if all the *Preſbyterians* would firſt ſeriouſly reflect upon the iſſues of Their Attempts; The Death of the King, The Beſt of Princes, of the Archbiſhop of *Canterbury*, of the Lords *Strafford* and *Montroſe*, Four perſons moſt worthy to live (as *Joſephus* ſays of thoſe Jews whom the Zealots ſlew in *Jeruſalem*;) and all the blood ſpilt, and treaſure ſpent in the Wars:

Secondly, Upon the ſudden total diſappointment of their whole deſign:

Thirdly, Upon the manifeſted falſeneſs of that

calumny caſt upon the Good old Biſhops, and Clergy; as if They meant to bring in Popery, (for the increaſe of which, the *Preſbyterians* have given great opportunity, though they did not intend it:)

Fourthly, Upon the ſad corruption of Manners, that broke in upon the Demolition of Government:

Fifthly, Upon the Apoſtaſy from the Church, and violent inundation of Sects: Methinks they ſhould not Think it enough, to wipe their mouths, and waſh their hands, and ſay, *We meant well; We intended the glory of God, &c.* but to bring forth fruits, meet for Penitents; That is, becauſe they made Havoc of the Church, to labour more abundantly to repair it, and to do this with ſpeed, and in ſincerity.

§ 5. This Fifth Paragraph contains a Friendly Proſopopœia or Apoſtrophe to *T. B.* the author of a Book intituled, *The Grounds and occaſions of the Contempt of the Clergy:* If the Author had ſubſcribed his name, I might perhaps have ſaid to him what I here write. *Sir*, I am ſorry that That wit of yours is not under the conduct of more wiſdom. You have Reproved divers things worthy of Reproof; but in a manner worthy to be Reproved: i. e. Scopticè, Sarcaſticè, with wit Satirical; not with that Gravity wherewith ſuch faults ought to be Reproved: Like one *puffed up*, and not like a *Mourner*.

You have rightly pitched upon *Two Sluices* that let into the Church men not rightly qualified. 1. Promiſcuous Admiſſion into the Univerſities. 2. Indiſcriminate or præproperous Ordinations; which latter is often but a Conſequent of the Former. For after Admiſſion, and Twelve Terms, a Degree, and Letters Teſtimonial do too uſually Follow of Courſe. And the Biſhop will in Charity Conſtrue the ſubſcription of

Ten or Twelve Preſbyters in a College, Equivalent to the Impoſition of ſo many Hands with Him in Ordination. Except He do as Biſhop *Wren*, Lord Biſhop of *Ely*, uſed moſt carefully to do, never accept a Teſtimonial, unleſs it did Certify, *That the Subſcribers thought the party qualified for Holy Orders.*

I will ſuppoſe that you neither intended to give that offence which your Book has Given to divers Eminent Grave and Learned men in Both Univerſities; nor to yield That nutriment to profaneneſs which your Book hath done. For I hear (by thoſe that are ſorry for it) that as ſome things in your Book were matter of Chat in Coffee-houſes at *Cambridge* before it was Printed; ſo now ſince it was printed, they be matter of paſtime in Taverns at *London*, where wit, and wine, and profaneneſs, *ſport themſelves in their own Deceivings:* and make the Faults of God's Miniſters (for which, all that Fear God, do grieve) The matter of unhallowed mirth. Sir, How could you write that Deſcant upon our Bleſſed Saviour's Words [*Weep not for me*—:] without mingling your tears with your Ink? Had you known the Author you would have pitied Him: He was a man of Great wit, mixed with Exceſs; of a fancy extended to his Hurt.

One of your Exceptions, i. e. *Poverty*, is ſo far from being a Ground of *Contempt*, that it is a Cauſe of Commiſeration and Honour, *Ab Extra, ab Intra*, of Comfort and Joy. *Ariſtotle* ſays, *He is the beſt Artificer that can make the beſt ſhoe of that Leather that is given Him.* That Miniſter that hath a poor Living, and yet lives as well, and does as much good as is poſſible to be done by any one that hath no better, ſhall have praiſe both of God and man. I have not

obſerved any one thing (behither vice) that hath occaſioned ſo much Contempt of the Clergy, as Unwillingneſs to take, or keep, *a poor Living.*

A Holy man in a Poor Living, is in a Kingdom: if there be a Kingdom of Heaven upon Earth: As I believe, I know, there is. It is a *Theſis* that I dare undertake to make Good againſt a *Jeſuit: Status inopis Parochi in Eccleſiâ Anglicanâ, eſt perfectior ſtatu cujuſlibet Monachi in Eccleſiâ Romanâ.*

There be Two main occaſions of Contempt which you take no notice of. The One External, and that is, ENVY; a mighty Engine, which ſometimes caſts Hatred and inſtruments of Death: ſometimes, Bolts of Scorn, upon men. *Laici ſunt infenſi Clericis,* is a Proverb that holds in *The many.* It daily feeds, partly, upon the Patrimony of the Church, by God's wonderful Providence reſtored to the Clergy, and reſcued from thoſe that had Devoured it: (and I do here, in the name of my Brethren, acknowledge, that for THAT MERCY, and the mean profits of it, we are all accountable to God and man:) partly, upon the Sedentary Lives of Churchmen; becauſe they do not make Tents as St. *Paul* did, nor hold the Plow, Threſh, or drive Trades as Themſelves do, They Think them Idle perſons.

The Other occaſion omitted by you (which alſo affords nouriſhment to Envy) is *The Affectation of Gallantry,* &c.

But your defect in aſſigning Real Grounds, is Recompenſed with a great Exceſs of Inſtances in a long Legend of *Clerks,* οἱ πολλοὶ καπηλεύοντες καὶ δολοῦντες τὸν λόγον τοῦ Θεοῦ. Some of which were dead nigh Sixty years ago. I hope God has forgiven them: and I

beſeech Him to prevent the like in all that be alive. And I pray you conſider what Reputation He is like to gain, That in a Church having 8 or 9000 Pariſhes, and perhaps as many Clerks, or more, ſhall make it his buſineſs to ravel into Sixty years backward, (20 of which were a miſerable *Anarchy*) and to collect the *Imprudenter Dicta* of young and weak Preachers, to weed Their Books, and make a Compoſure, Loathſome to all Good men, delightful only to ſuch as *make a mock of Sin*. Beſides, You have impoſed upon the Reader, by charging the Clergy of the Church of *England*, with thoſe wild Notions which were delivered by Fanatics, qualified neither with Orders nor Arts. As for inſtance, (page 71, viz.) That the worm *Jacob* is a threſhing worm, *&c.* It was delivered in *Black-friars* Church, *London*, in the year 1654, by a Fanatic Mechanic, who at that time was one of Colonel *Harriſon's* Regiment, one of the late King's Murderers: This is atteſted by a Perſon of Quality, who then was an Ear-witneſs.

Sir, By this time I hope you are willing to conſider, 1. Whether it had not been better to have thrown a Cover of Silence over all your Inſtances. I will tell you a ſad inconvenience that comes from the *mere Relation* of the abuſes of Holy ſcripture, made either by Profane wit, or weak Folly. They do Βασανίζειν every pious Soul that Hears or Reads them. They infeſt the Memory or Fancy, and (as the Fowls that came down upon *Abram's* Sacrifice) By preſenting themſelves, trouble a man's mind whilſt he is reading the Word of God, and ſhould only attend to the pure meaning of the Spirit. Beſides, one Relation begets another, and ſo on, ſtill they Engender, till Profane-

neſs become Tradition. And therefore wiſe men make a Conſcience of making Rehearſal of witty Applications that wrong the Text.

2. Whether the *Event* have not over-reached your *Intent*. The pretence of your Book was, to ſhow the *Occaſions*; your Book is become an Occaſion of the Contempt of God's Miniſters.

3. What ſervice you have done, and what thanks you may expect from God, the Church, and State, if your Book ſhall (by Accident only) deter but one Ingenuous youth, one Hopeful Gentleman, one Noble man of good and great Endowments, from Entering into Holy Orders; the Expedient appointed by God for ſaving ſouls.

But bleſſed be God! who hath ſecured the Honour of the Function from being diſparaged by the miſdemeanours of men that Officiate in it; or by the malignity of ſuch as obſerve their Failings, with deſign to revile them.

Though the vulgar ordinarily do not, yet the Nobility and Gentry do diſtinguiſh and abſtract the Errors of the man, from the Holy Calling, and not think their dear Relations degraded by Receiving Holy Orders.

He that would ſee a Fair Catalogue of Ancient Nobles, who were Conſecrated Biſhops (well toward the primitive Times of Chriſtianity) let him Read the Epiſtle Dedicatory of the Rev. Dr. *Cave*, his Book intituled *Primitive Chriſtianity*. And for our late and preſent Times, accept of That which here followeth.

I have read that *Henry* the 8th was by his Father deſigned to the Arch-Biſhopric of *Canterbury*, if his Brother, Prince *Arthur*, had lived to ſucceed in the Crown.

Dr. *Montague*, who was Biſhop of *Wincheſter*, (when I was young) was Uncle to the Lord Chamberlain that laſt died, or at leaſt nigh of Kindred to his Father, who after he paſt through many Honourable Offices, died Preſident of the King's moſt Honourable Privy Council.

The old Earl of *Weſtmoreland* did Dedicate one of his Sons to God's Service in the Sanctuary: and he became a good Example of Gravity and Piety to thoſe of that Calling: and, for any thing I know, is ſo till this day.

So did the old Lord *Cameron*, (Father to *Ferdinando*, Lord *Fairfax*,) a Son of His; who was firſt a Regular and Sober Fellow of *Trinity College*, in *Cambridge*, and afterward Rector of *Bolton Percy*, in *Yorkſhire*, where he was ſequeſtered (we may well conclude) for his Good affection to God and the King, if his Brother or Nephew could not ſecure Him.

There was a Brother of the Lord *Gray's*, of *Wark*, in *Cambridge*, in my Time, who was very Studious and Virtuous, and after that Entered into Holy Orders, and took a charge of Souls upon Him, and diſcharged it as became Him.

The Rev. Dr. *Gray*, Rector of *Burbidge*, in the County of *Leiceſter*, was Earl of *Kent*, about the year of God 1640.

There be divers Perſons of Noble Extraction, which have lately entered into Holy Orders, and are moſt worthily Dignified and promoted in this Church.

One is, The Right Rev. Dr. *Henry Compton*, now Lord Biſhop of *Oxon*, Brother to the Right Hon. Earl of *Northampton*, that now is, and Son to That valiant Earl, who was ſlain in the high places of the Field, fighting for his God and for his King, in the year 1643.

The Rev. Dr. *Greenvill*, Brother to the Right Honourable The Earl of *Bath*, is another.

The Right Rev. Dr. *Crew*, Clerk of the Cloſet to *His Majeſty*, now the Right Rev. Lord Biſhop of *Durham*, and Son to the Right Hon. Lord *Crew*, is another.

The Rev. Mr. *John North*, late Fellow of *Jeſus College*, and public Profeſſor of the Greek Tongue, in the *Univerſity of Cambridge*, and Prebendary of *Weſtminſter*, Son to the Right Hon. the Lord *North*, of *Cartledge*, is another.

The Rev. Dr. *Brereton*, Son to the late Lord *Brereton*, of *Brereton Green*, in *Cheſhire*, is another.

My Hopes that there be more (I pray God make them an Hundredth Times more) Noble worthy perſons entered into Holy Orders, admoniſh me, to beg pardon of all ſuch whoſe Name I have (not pretermitted, but) omitted, only out of a mere Negative ignorance, occaſioned by my private Condition.

Theſe noble Perſons ſo excellently qualified with Virtues, Learning, and Piety, by bringing along with them into the Church, the Eminency of their Birth alſo, have caſt a Luſtre upon the Clergy, (as Greater Stars help to Brighten up their leſs ſhining neighbours) and have advanced their Chriſtian Prieſthood to the height it was at, under the Law of Nature, when it was the hereditary Honour and prerogative of the Firſtborn, of the chief Family, to be the Prieſt of the moſt High God.

And, ſurely, Theſe Noble perſons have ſhewed (and ſo with all the Nobility that follow them ſhew,) a *Twofold Wiſdom* in their Choice of this Holy Function. For firſt, The Calling gives them better opportunities to get to Heaven: And Secondly, It gives them

Title to the Good things of the Earth (Rectories, Donatives, Dignities) their portions in the Church's Patrimony, which cannot miſs them, being doubly ſo well qualified.

The Advantage of doing God Service, which Height of Birth gives to a Nobleman or Gentleman, over what a Clerk of Lower Parentage hath, is very conſiderable. The truth taught by Them, is ſooner believed; A Reproof beſtowed by Them, is better received; An example of Virtue ſhewed by them, makes deeper impreſſion, than the ſame coming from one of meaner Extraction would do. This obſervation I firſt made, in thoſe Two great Lights of our Church, Dr. *Fern*, Lord Biſhop of *Cheſter*, who was a Knight's Son, and Dr. *Hammond*, who was of an ancient Family. And the Reader will obſerve more in this Book, whoſe Author was a Perſon Nobly deſcended.

The wiſdom of This Land confirms this Truth. Our Laws give that privilege to Higher Birth, which a man of meaner deſcent muſt ſtay, and Study, and perform divers Exerciſes for, by the ſpace of Fourteen years. To be a Knight's ſon, born in Wedlock, is as good a Qualification for ſome preferments, as to be a Bachelor in Divinity.

The Example and Wiſdom of theſe Noble Perſons, will ſave me the labour of beſeeching the other Nobility and Gentry of this Kingdom; 1. *To think the Prieſthood a Function not unworthy of them, or their Relations.* 2. *To Look upon the Patrimony of the Church, as a Good proviſion for their own dear Children.* (As it is alſo for every Mother's Son of the Commonalty that is duly qualified.) And, 3. Therefore, *That it is not only an Impious thing, becauſe Sacrilege, but alſo an Impolitic deed, becauſe deſtructive of*

the means of a man's own and his Children's well being, to wiſh or deſire, much more to conſent to, or endeavour, the Taking away of Church means devoted to God for the maintenance of ſuch as attend his Service.

This Addreſs to the Nobles has not made me forget *T. B.* I mean to take my leave of Him in as friendly a manner as I began: and the rather becauſe He intimates a Wiſh, that ſome Augmentation of Means might be made to the poor Clergy. *A Thing* that my Soul deſireth! and more. I intend to endeavour it, when, and wherever it lies in my power. If I had £10,000, I would give £9000 of it to that uſe. *A thing* which the Cathedral Church of *Worceſter* hath carefully done: and I know not any Cathedral that hath left it undone.

I know, a Prebendary of the Cathedral Church of *York*, that refuſed £300 Fine for Renewing a Leaſe of an *Impropriation:* and choſe rather to ſettle half the clear Profits of the Tithes for an Augmentation upon the Vicar. And another, of another Church, that hath ſettled a Tithe that coſt £350; with divers other inſtances of this kind.

He may ſee, I have complied with *His Wiſh.* I entreat Him to condeſcend to *an earneſt Requeſt* of mine: That He would endeavour, if not to Augment the Means of the poor Clergy, yet to Recompenſe the Injury His Book hath done them.

§ 6. But all this while, do I not forget myſelf much? and the Reader more? I will conclude this Preface with a ſhort Deſcription of a complete Clergyman.

He is a Son, like *Samuel*, begged of God by his devout Parents, before he was begotten by them; and dedicated to ſerve God in his Sanctuary before he was born: upon preſuppoſal of Shape and temper of Body,

of Abilities and Faculties of mind fit for that Service: and theſe allowed for ſuch, by men of exquiſite Judgment; Seaſoned in his Infancy, at Home, with Piety; at School, with Arts; accompliſhed with Sciences and Degrees at the Univerſity; Prepared for Holy Orders by Prayer and Reading, (St. *Chryſoſtom de Sacerdotio*, St. *Gregory's Paſtoral*, and ſuch other Books as Learned men ſhall direct.) Called by a Biſhop, or excited by a Maſter of a College, or ſome Grave Divine to receive Holy Orders. And when he is Entered, he governs himſelf by the Canons of the Church, and beſt Examples of the Age. In ſum, He imitates the Author of *The Temple*, and of This Book, *The Prieſt to the Temple*, The Holy Mr. *George Herbert*. *To whom*, GOD aſſimilate The Clergy, and amongſt Them,

The moſt unworthy

Barnabas Oley.

An Advertiſement to the Reader.

THE Firſt Edition of This Book came out in Sad Times, (*Anno Domini* 1652,) when violence had gotten the upper hand: what here next follows, was then thought meet, to be the Preface to it. Now the Almighty, who changeth Times and Seaſons, himſelf abiding unchangeable, having (for his own name's ſake, and their ſakes to whom the former Preface was dedicated, who many of them, were Fervent interceſſors for the ſame) wrought a wonderful deliverance; it is thought fit that it ſhould withdraw, and ſtand here behind the Curtain, Reſigning that place to another, that may move the Reader to Thankfulneſs for that ſtupendous mercy; and to expreſs it, as by all other poſſible Teſtifications, ſo by making a right uſe of This Book.

A Prieſt to the Temple;

OR, THE COUNTRY PARSON, HIS CHARACTER, AND RULE OF HOLY LIFE.

[FIRST PRINTED IN 1652.]

The Author to the Reader.

BEING deſirous (through the Mercy of God) to pleaſe Him, for whom I am, and live, and who giveth me my Deſires and Performances; and conſidering with myſelf, That the way to pleaſe him, is to feed my Flock diligently and faithfully, ſince our Saviour hath made that the argument of a Paſtor's love, I have reſolved to ſet down the Form and Character of a true Paſtor, that I may have a Mark to aim at: which alſo I will ſet as high as I can, ſince he ſhoots higher that threatens the Moon, than he that aims at a Tree. Not that I think, if a man do not all which is here expreſſed, he preſently ſins, and diſpleaſes God, but that it is a good ſtrife to go as far as we can in pleaſing him, who hath done ſo much for us. The Lord proſper the intention to myſelf, and others, who may not deſpiſe my poor labours, but add to thoſe points which I have obſerved, until the Book grow to a complete Paſtoral.

GEO. HERBERT.

1632.

A Prieſt to the Temple.

Chapter the First.

Of a Paſtor.

A PASTOR is the Deputy of Chriſt for the reducing of Man to the Obedience of God. This definition is evident, and contains the direct ſteps of Paſtoral Duty and Authority. For firſt, Man fell from God by Diſobedience. Secondly, Chriſt is the glorious inſtrument of God for the revoking of Man. Thirdly, Chriſt being not to continue on earth, but after he had fulfilled the work of Reconciliation, to be received up into heaven, he conſtituted Deputies in his place, and theſe are Prieſts. And therefore St. *Paul* in the beginning of his Epiſtles, profeſſeth this: and in the firſt to the *Coloſſians* plainly avoucheth that he *fills up that which is behind of the afflictions of Chriſt in his fleſh, for his Body's ſake, which is the church*, wherein is

contained the complete definition of a Miniſter. Out of this Charter of the Prieſthood may be plainly gathered both the Dignity thereof, and the Duty: The Dignity, in that a Prieſt may do that which Chriſt did, and by his authority, and as his Vicegerent. The Duty, in that a Prieſt is to do that which Chriſt did, and after his manner, both for Doctrine and Life.

CHAPTER II.

Their Diverſities.

OF Paſtors (intending mine own Nation only, and alſo therein ſetting aſide the Reverend Prelates of the Church, to whom this diſcourſe ariſeth not) ſome live in the univerſities, ſome in Noble houſes, ſome in Pariſhes reſiding on their Cures. Of thoſe that live in the Univerſities, ſome live there in office, whoſe rule is that of the Apoſtle: *Romans* xii. 6. *Having gifts differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtering; or he that teacheth, on teaching,* &c. *he that ruleth let him do it with diligence,* &c. Some in a preparatory way, whoſe aim and labour muſt be not only to get know-

ledge, but to ſubdue and mortify all luſts and affections: and not to think, that when they have read the fathers, or Schoolmen, a Miniſter is made, and the thing done. The greateſt and hardeſt preparation is within: For, *Unto the ungodly, ſaith God, Why doſt thou preach my laws, and takeſt my covenant in thy mouth? Pſalm* l. 16. Thoſe that live in Noble Houſes are called Chaplains, whoſe duty and obligation being the ſame to the Houſes they live in, as a Parſon's to his Pariſh, in deſcribing the one (which is indeed the bent of my Diſcourſe) the other will be manifeſt. Let not Chaplains think themſelves ſo free, as *many of them do*, and becauſe they have different Names, think their Office different. Doubtleſs they are Parſons of the families they live in, and are entertained to that end, either by an open, or implicit Covenant. Before they are in Orders, they may be received for Companions, or diſcourſers; but after a man is once Miniſter, he cannot agree to come into any houſe, where he ſhall not exerciſe what he is, unleſs he forſake his plough, and look back. Wherefore they are not to be over-ſubmiſſive, and baſe, but to keep up with the Lord and Lady of the houſe, and to preſerve a boldneſs with them and all, even ſo far as reproof to their very face, when occaſion calls, but ſeaſonably and diſcreetly. They who do not thus, while they remember their earthly

lord, do much forget their heavenly; they wrong the Prieſthood, neglect their duty, and ſhall be ſo far from that which they ſeek with their over-ſubmiſſiveneſs, and cringing, that they ſhall ever be deſpiſed. They who for the hope of promotion neglect any neceſſary admonition, or reproof, ſell (with *Judas*) their Lord and Maſter.

CHAPTER III.

The Parſon's Life.

THE Country Parſon is exceeding exact in his Life, being holy, juſt, prudent, temperate, bold, grave, in all his ways. And becauſe the two higheſt points of Life, wherein a Chriſtian is moſt ſeen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of luſts and affections, and the ſtupifying and deading of all the clamorous powers of the ſoul, therefore he hath thoroughly ſtudied theſe, that he may be an abſolute Maſter and Commander of himſelf, for all the purpoſes which God hath ordained him. Yet in theſe points he labours moſt in thoſe things which are moſt apt to ſcandalize his Pariſh. And firſt, becauſe Country people live hardly, and therefore as feeling their own

ſweat, and conſequently knowing the price of money, are offended much with any, who by hard uſage increaſe their travail, the Country Parſon is very circumſpect in avoiding all covetouſneſs, neither being greedy to get, nor niggardly to keep, nor troubled to loſe any worldly wealth; but in all his words and actions ſlighting, and diſeſteeming it, even to a wondering, that the world ſhould ſo much value wealth, which in the day of wrath hath not one dram of comfort for us. Secondly, becauſe Luxury is a very viſible ſin, the Parſon is very careful to avoid all the kinds thereof, but eſpecially that of drinking, becauſe it is the moſt popular vice; into which if he come, *he proſtitutes himſelf* both to ſhame, and ſin, and by having *fellowſhip with the unfruitful works of darkneſs*, he diſableth himſelf of authority *to reprove them:* For ſins make all equal, whom they find together; and then *they are worſt*, who ought to be beſt. Neither is it for the ſervant of Chriſt to haunt Inns, or Taverns, or Alehouſes, *to the diſhonour of his Perſon and Office.* The Parſon doth not ſo, but orders his Life in ſuch a faſhion, that when death takes him, as the Jews and *Judas* did Chriſt, he may ſay as He did, *I ſat daily with you teaching in the Temple.* Thirdly, becauſe Country people (as indeed all honeſt men) do much eſteem their word, it being the Life of buying and ſelling, and deal-

ing in the world; therefore the parſon is very ſtrict in keeping his word, though it be to his own hindrance, as knowing, that if he be not ſo, he will quickly be diſcovered and diſregarded: neither will they believe him in the Pulpit, whom they cannot truſt in his Converſation. As for oaths, and apparel, the diſorders thereof are alſo very manifeſt. The parſon's *yea* is *yea*, and *nay*, *nay*; and his apparel plain, but reverend, and clean, without ſpots, or duſt, or ſmell; the purity of his mind breaking out, and dilating itſelf even to his body, clothes, and habitation.

CHAPTER IV.

The Parſon's Knowledge.

THE Country Parſon is full of all Knowledge. They ſay, it is an ill Maſon that refuſeth any ſtone: and there is no knowledge, but, in a ſkilful hand, ſerves either poſitively as it is, or elſe to illuſtrate ſome other knowledge. He condeſcends even to the knowledge of tillage, and paſturage, and makes great uſe of them in teaching, becauſe people, by what they underſtand, are beſt led to what they underſtand not. But the chief and top of his knowledge conſiſts in the book

of books, the ſtorehouſe, and magazine of life and comfort, the Holy Scriptures. There he ſucks, and lives. In the Scriptures he finds four things; Precepts for life, Doctrines for knowledge, Examples for illuſtration, and Promiſes for comfort: theſe he hath digeſted ſeverally. But for the underſtanding of theſe; the means he uſeth are firſt, a holy life, remembering what his Maſter ſaith, that *if any do God's will, he ſhall know of the doctrine*, John vii. and aſſuring himſelf, that wicked men, however learned, do not know the Scriptures, becauſe they feel them not, and becauſe they are not underſtood but with the ſame Spirit that writ them. The ſecond means is prayer, which if it be neceſſary even in temporal things, how much more in things of another world, where the well is deep, and we have nothing of ourſelves to draw with? Wherefore he ever begins the reading of the Scripture with ſome ſhort inward ejaculation, as, *Lord, open mine eyes, that I may ſee the wondrous things of thy law*, &c. The third means is a diligent Collation of Scripture with Scripture. For all Truth being conſonant to itſelf, and all being penned by one and the ſelf-ſame Spirit, it cannot be, but that an induſtrious, and judicious comparing of place with place, muſt be a ſingular help for the right underſtanding of the Scriptures. To this may be added the conſideration of any Text

with the coherence thereof, touching what goes before, and what follows after, as alſo the ſcope of the Holy Ghoſt. When the Apoſtles would have called down fire from Heaven, they were reproved, as ignorant of what ſpirit they were. For the Law required one thing, and the Goſpel another: yet as diverſe, not as repugnant: therefore the ſpirit of both is to be conſidered, and weighed. The fourth means are Commenters and Fathers, who have handled the places controverted, which the Parſon by no means refuſeth. As he doth not ſo ſtudy others, as to neglect the grace of God in himſelf, and what the Holy Spirit teacheth him; ſo doth he aſſure himſelf, that God in all ages hath had his Servants, to whom he hath revealed his Truth, as well as to him; and that as one Country doth not bear all things, that there may be a Commerce; ſo neither hath God opened, or will open all to one, that there may be a traffic in knowledge between the ſervants of God, for the planting both of love and humility. Wherefore he hath one Comment at leaſt upon every Book of Scripture, and ploughing with this, and his own meditations, he enters into the ſecrets of God treaſured in the holy Scripture.

CHAPTER V.

The Parſon's Acceſſory Knowledges.

THE Country Parſon hath read the Fathers alſo, and the Schoolmen, and the later Writers, or a good proportion of all, out of all which he hath compiled a Book, and Body of Divinity, which is the ſtorehouſe of his Sermons, and which he preacheth all his Life; but diverſely clothed, illuſtrated, and enlarged. For though the world is full of ſuch compoſures, yet every man's own is fitteſt, readieſt, and moſt ſavoury to him. Beſides, this being to be done in his younger and preparatory times, it is an honeſt joy ever after to look upon his well-ſpent hours. This Body he made by way of expounding the Church Catechiſm, to which all Divinity may eaſily be reduced. For it being indifferent in itſelf to chooſe any Method, that is beſt to be choſen, of which there is likelieſt to be moſt uſe. Now Catechizing being a work of ſingular and admirable benefit to the Church of God, and a thing required under Canonical obedience, the expounding of our Catechiſm muſt needs be the moſt uſeful form. Yet hath the Parſon,

beſides this laborious work, a ſlighter form of Catechizing, fitter for Country people; according as his audience is, ſo he uſeth one, or other; or ſometimes both, if his audience be intermixed. He greatly eſteems alſo of caſes of conſcience, wherein he is much verſed. And indeed, herein is the greateſt ability of a Parſon, to lead his People exactly in the ways of Truth, ſo that they neither decline to the right hand nor to the left. Neither let any think this a ſlight thing. For every one hath not digeſted, when it is a ſin to take ſomething for money lent, or when not; when it is a fault to diſcover another's fault, or when not; *when the affections of the ſoul in deſiring and procuring increaſe of means, or honour, be a ſin of covetouſneſs or ambition, and when not; when the appetites of the body in eating, drinking, ſleep, and the pleaſure that comes with ſleep, be ſins of gluttony, drunkenneſs, ſloth, luſt, and when not*, and ſo in many circumſtances of actions. Now if a ſhepherd know not which graſs will bane, or which not, how is he fit to be a ſhepherd? Wherefore the Parſon hath thoroughly canvaſſed all the particulars of human actions, at leaſt all thoſe which he obſerveth are moſt incident to his Pariſh.

CHAPTER VI.

The Parſon Praying.

THE Country Parſon when he is to read divine ſervices, compoſeth himſelf to all poſſible reverence; lifting up his heart and hands and eyes, and uſing all other geſtures, which may expreſs a hearty, and unfeigned devotion. This he doth, *Firſt*, as being truly touched and amazed with the Majeſty of God, before whom he then preſents himſelf; yet not as himſelf alone, but as preſenting with himſelf the whole Congregation; whoſe ſins he then bears, and brings with his own to the heavenly Altar to be bathed, and waſhed in the ſacred Laver of Chriſt's blood. *Secondly*, as this is the true reaſon of his inward fear, ſo he is content to expreſs this outwardly to the utmoſt of his power; that being firſt affected himſelf, he may affect alſo his people, knowing that no Sermon moves them ſo much to reverence, which they forget again, when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable, and ſlow; yet not ſo ſlow neither, as to let the fervency of the ſupplicant hang

and die between ſpeaking, but with a grave livelineſs, between fear and zeal, pauſing yet preſſing, he performs his duty. Beſides his example, he having often inſtructed his people how to carry themſelves in divine ſervice, exacts of them all poſſible reverence, by no means enduring either talking, or ſleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them, but cauſing them, when they ſit, or ſtand, or kneel, to do all in a ſtraight, and ſteady poſture, as attending to what is done in the Church, and every one, man and child, anſwering aloud both Amen, and all other anſwers, which are on the Clerk's and People's part to anſwer; which anſwers alſo are to be done not in a huddling, or ſlubbering faſhion, gaping, or ſcratching the head, or ſpitting even in the midſt of their anſwer, but gently and pauſably, thinking what they ſay; ſo that while they anſwer, *As it was in the beginning*, &c. they meditate as they ſpeak, that God hath ever had his people, that have glorified him as well as now, and that he ſhall have ſo for ever. And the like in other anſwers. This is that which the Apoſtle calls a reaſonable ſervice, *Romans* xii., when we ſpeak not as Parrots, without reaſon, or offer up ſuch ſacrifices as they did of old, which was of beaſts devoid of reaſon; but when we uſe our reaſon, and apply our powers to the ſervice of Him, that gives

them. If there be any of the Gentry or Nobility of the pariſh, who ſometimes make it a piece of ſtate not to come at the beginning of ſervice with their poor neighbours, but at mid-prayers, both to their own loſs, and of theirs alſo who gaze upon them when they come in, and neglect the preſent ſervice of God, he by no means ſuffers it, but after divers gentle admonitions, if they perſevere, he cauſes them to be preſented: or if the poor Churchwardens be affrighted with their greatneſs, notwithſtanding his inſtruction that they ought not to be ſo, but even to let the world ſink, ſo they do their duty; he preſents them himſelf, only proteſting to them, that not any ill-will draws him to it, but the debt and obligation of his calling, being to obey God rather than men.

CHAPTER VII.

The Parſon Preaching.

THE Country Parſon preacheth conſtantly, the Pulpit is his joy and his throne: if he at any time intermit, it is either for want of health, or againſt ſome great feſtival, that he may the better celebrate it, or for the variety of the hearers, that he

may be heard at his return more attentively. When he intermits, he is ever very well ſupplied by ſome able man, who treads in his ſteps, and will not throw down what he hath built; whom alſo he entreats to preſs ſome point, that he himſelf hath often urged with no great ſucceſs, that ſo, in the mouth of two or three witneſſes the truth may be more eſtabliſhed. When he preacheth, he procures attention by all poſſible art, both by earneſtneſs of ſpeech, it being natural to men to think, that where is much earneſtneſs, there is ſomewhat worth hearing: and by a diligent and buſy caſt of his eye on his auditors, with letting them know that he obſerves who marks, and who not; and with particularizing of his ſpeech now to the younger ſort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you; for particulars ever touch, and awake more than generals. Herein alſo he ſerves himſelf of the judgments of God, as of thoſe of ancient times, ſo eſpecially of the late ones; and thoſe moſt, which are neareſt to his Pariſh; for people are very attentive at ſuch diſcourſes, and think it behoves them to be ſo, when God is ſo near them, and even over their heads. Sometimes he tells them ſtories, and ſayings of others, according as his text invites him; for them alſo men heed, and remember better than exhortations; which though earneſt,

yet often die with the Sermon, eſpecially with Country people; which are thick, and heavy, and hard to raiſe to a point of Zeal, and fervency, and need a mountain of fire to kindle them; but ſtories and ſayings they will well remember. He often tells them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better or worſe; that none is careleſs before his Judge, and that the Word of God ſhall judge us. By theſe and other means the Parſon procures attention; but the character of his Sermon is Holineſs; he is not witty, or learned, or eloquent, but Holy. A Character, that *Hermogenes* never dreamed of, and therefore he could give no precept thereof. But it is gained *Firſt*, by chooſing Texts of Devotion, not Controverſy, moving and raviſhing Texts, whereof the Scriptures are full. *Secondly*, by dipping, and ſeaſoning all our words and ſentences in our hearts, before they come into our mouths, truly affecting, and cordially expreſſing all that we ſay; ſo that the auditors may plainly perceive that every word is heart-deep. *Thirdly*, by turning often, and making many Apoſtrophes to God, as, O Lord, bleſs my people and teach them this point; or, O my Maſter, on whoſe errand I come, let me hold my peace, and do thou ſpeak thyſelf; for thou art Love, and when thou teacheſt, all are Scholars. Some

ſuch irradiations ſcatteringly in the Sermon, carry great holineſs in them. The Prophets are admirable in this. So *Iſaiah* lxiv. *Oh that thou wouldſt rend the Heavens, that thou wouldſt come down*, &c. And *Jeremiah* x. after he had complained of the deſolation of *Iſrael*, turns to God ſuddenly, *O Lord, I know that the way of man is not in himſelf*, &c. *Fourthly*, by frequent wiſhes of the people's good, and joying therein, though he himſelf were with *St. Paul* even ſacrificed upon the ſervice of their faith. For there is no greater ſign of holineſs, than the procuring and rejoicing in another's good. And herein *St. Paul* excelled in all his Epiſtles. How did he put the *Romans* in all his prayers? *Rom.* i. 9. And ceaſed not to give thanks for the *Epheſians*, *Eph.* i. 16. And for the *Corinthians*, chap. i. 4. And for the *Philippians* made requeſt with joy, chap. i. 4. And is in contention for them whether to live or die; be with them, or Chriſt, *verſe* 23, which, ſetting aſide his care of his flock, were a madneſs to doubt of. What an admirable Epiſtle is the ſecond to the *Corinthians!* how full of affections! he joys, and he is ſorry, he grieves, and he glories, never was there ſuch care of a flock expreſſed, ſave in the great Shepherd of the fold, who firſt ſhed tears over *Jeruſalem*, and afterwards blood. Therefore this care may be learned there, and then woven into Sermons,

which will make them appear exceeding reverend, and holy. *Laſtly*, by an often urging of the preſence, and majeſty of God, by theſe, or ſuch like ſpeeches. Oh let us all take heed what we do! God ſees us, he ſees whether I ſpeak as I ought, or you hear as you ought, he ſees hearts, as we ſee faces: he is among us; for if we be here, he muſt be here, ſince we are here by him, and without him could not be here. Then turning the diſcourſe to his Majeſty, And he is a great God, and terrible, as great in mercy, ſo great in judgment. There are but two devouring elements, fire and water, he hath both in him; *His voice is as the ſound of many waters*, Revelations, i. And *He himſelf is a conſuming fire*, Hebrews, xii. Such diſcourſes ſhow very holy. The Parſon's *Method* in handling of a Text, conſiſts of *two parts: Firſt*, a plain and evident declaration of the meaning of the Text; and *ſecondly*, ſome choice Obſervations drawn out of the whole Text, as it lies entire, and unbroken in the Scripture itſelf. This he thinks natural, and ſweet, and grave. Whereas the other way of crumbling a Text into ſmall parts, as, the Perſon ſpeaking, or ſpoken to, the ſubject, and object, and the like, hath neither in it ſweetneſs, nor gravity, nor variety, ſince *the words apart are not Scripture, but a Dictionary*, and may be conſidered alike in all the Scripture. The Parſon exceeds

not an hour in preaching, becauſe all ages have thought that a competency, and he that profits not in that time, will leſs afterwards, the ſame affection which made him not profit before, making him then weary, and ſo he grows from not reliſhing, to loathing.

CHAPTER VIII.

The Parſon on Sundays.

THE Country Parſon, as ſoon as he awakes on Sunday morning, preſently falls to work, and ſeems to himſelf ſo as a Market-man is, when the Market-day comes, or a ſhopkeeper, when cuſtomers uſed to come in. His thoughts are full of making the beſt of the day, and contriving it to his beſt gains. To this end, beſides his ordinary prayers, he makes a peculiar one for a bleſſing on the exerciſes of the day. That nothing befall him unworthy of that Majeſty, before which he is to preſent himſelf, but that all may be done with reverence to his glory, and with edification to his flock, humbly beſeeching his Maſter, that how or whenever he puniſh him, it be not in his Miniſtry: then he turns to requeſt for his people, that the Lord would be pleaſed to

ſanctify them all, that they may come with holy hearts, and awful minds into the Congregation, and that the good God would pardon all thoſe who come with leſs prepared hearts than they ought. This done, he ſets himſelf to the Conſideration of the duties of the day, and if there be any extraordinary addition to the cuſtomary exerciſes, either from the time of the year, or from the State, or from God, by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the beſt advantage. Afterwards when the hour calls, with his family attending him, he goes to Church, at his firſt entrance *humbly adoring and worſhipping the inviſible majeſty and preſence of Almighty God*, and bleſſing the people, either openly, or to himſelf. Then having read Divine Service twice fully, and preached in the morning, and catechized in the afternoon, he thinks he hath in ſome meaſure, according to poor and frail man, diſcharged the public duties of the Congregation. The reſt of the day he ſpends either in reconciling neighbours that are at variance, or in viſiting the ſick, or in exhortations to ſome of his flock by themſelves, whom his Sermons cannot, or do not reach. And every one is more awaked, when we come, and ſay; *Thou art the man.* This way he finds exceeding uſeful, and winning; and theſe exhortations he calls his privy purſe, even as

Princes have theirs, beſides their public diſburſements. At night he thinks it a very fit time; both ſuitable to the joy of the day, and without hindrance to public duties, either to entertain ſome of his neighbours or to be entertained of them, where he takes occaſion to diſcourſe *of ſuch things as are both profitable and pleaſant, and to raiſe up their minds to apprehend God's good bleſſing to our church and ſtate; that order is kept in the one, and peace in the other, without diſturbance, or interruption of public divine offices.* As he opened the day with prayer, ſo he cloſeth it, humbly beſeeching the Almighty to pardon and accept our poor ſervices, and to improve them, that we may grow therein, and that our feet may be like hinds' feet, ever climbing up higher and higher unto him.

CHAPTER IX.

The Parſon's State of Life.

THE Country Parſon conſidering that virginity is a higher ſtate than Matrimony, and that the Miniſtry requires the beſt and higheſt things, is rather unmarried, than married. But yet as the temper of his body may be, or as the temper of his Pariſh may be,

where he may have occaſion to converſe with women, and that among ſuſpicious men, *and other like circumſtances conſidered,* he is rather married, than unmarried. Let him communicate the thing often by prayer unto God, and as his grace ſhall direct him, ſo let him proceed. If he be unmarried, and keep houſe, he hath not a woman in his houſe, but finds opportunities of having his meat dreſſed and other ſervices done by men-ſervants at home, and his linen waſhed abroad. If he be unmarried, and ſojourn, he never talks with any woman alone, but in the audience of others, and that ſeldom, and then alſo in a ſerious manner, never jeſtingly, or ſportfully. *He is very circumſpect in all companies, both of his behaviour, ſpeech, and very looks, knowing himſelf to be both ſuſpected and envied. If he ſtand ſteadfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep himſelf a Virgin, he ſpends his days in faſting and prayer, and bleſſeth God for the gift of continency, knowing that it can no way be preſerved, but only by thoſe means, by which at firſt it was obtained. He therefore thinks it not enough for him to obſerve the faſting days of the Church, and the daily prayers enjoined him by Authority, which he obſerveth out of humble conformity and obedience; but adds to them, out of choice and devotion, ſome other days for faſting, and hours for prayers; and by theſe he keeps his body*

tame, ſerviceable and healthful; and his ſoul fervent, active, young, and luſty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and virgins, and wondereth not ſo much at their patient ſuffering, and cheerful dying under perſecuting Emperors, (though that indeed be very admirable) as at their daily temperance, abſtinence, watchings, and conſtant prayers, and mortifications in the times of peace and proſperity. To put on the profound humility, and the exact temperance of our Lord Jeſus, with other exemplary virtues of that ſort, and to keep them on in the ſun-ſhine, and noon of proſperity, he findeth to be as neceſſary, and as difficult at leaſt, as to be clothed with perfect patience and Chriſtian fortitude in the cold midnight ſtorms of perſecution and adverſity. He keepeth his watch and ward, night and day againſt the proper and peculiar temptations of his ſtate of Life, which are principally Theſe Two, Spiritual pride, and Impurity of heart: *againſt theſe ghoſtly enemies he girdeth up his loins, keeps the imagination from roving, puts on the whole Armour of God, and by the virtue of the ſhield of faith, he is not afraid of the peſtilence that walketh in darkneſs,* [*carnal impurity*] *nor of the ſickneſs that deſtroyeth at noon-day,* [*Ghoſtly pride and ſelf conceit.*] *Other temptations he hath, which like mortal enemies, may ſometimes diſquiet him likewiſe; for the human ſoul being bounded, and kept in her ſenſitive faculty, will run out more*

or leſs in her intellectual. Original concupiſcence is ſuch an active thing, by reaſon of continual inward or outward temptations, that it is ever attempting, or doing one miſchief or other. Ambition, or untimely deſire of promotion to a higher ſtate or place, under colour of accommodation, or neceſſary proviſion, is a common temptation, to men of any eminency, eſpecially being ſingle men. Curioſity in prying into high ſpeculative and unprofitable queſtions, is another great ſtumbling block to the holineſs of Scholars. Theſe and many other ſpiritual wickedneſſes in high places doth the Parſon fear, or experiment, or both; and that much more being ſingle, than if he were married; for then commonly the ſtream of temptations is turned another way, into Covetouſneſs, Love of pleaſure, or eaſe, or the like. If the Parſon be unmarried, and means to continue ſo, he doth at leaſt, as much as hath been ſaid. If he be married, the choice of his wife was made rather by his ear, than by his eye; his judgment, not his affection, found out a fit wife for him, whoſe humble and liberal diſpoſition he preferred before beauty, riches, or honour. *He knew that (the good inſtrument of God to bring women to heaven) a wife and loving huſband could, out of humility, produce any ſpecial grace of faith, patience, meekneſs, love, obedience, &c. and out of liberality make her fruitful in all good works.* As he is juſt in all things, ſo is he to his wife alſo, counting nothing ſo

much his own, as that he may be unjuſt unto it. Therefore he gives her reſpect both afore her ſervants, and others, and half at leaſt of the government of the houſe, reſerving ſo much of the affairs, as ſerve for a diverſion for him; yet never ſo giving over the reins, but that he ſometimes looks how things go, demanding an account, but not by the way of an account. And this muſt be done the oftener, or the ſeldomer, according as he is ſatisfied of his Wife's diſcretion.

CHAPTER X.

The Parſon in his Houſe.

THE Parſon is very exact in the governing of his Houſe, making it a Copy and model for his Pariſh. He knows the temper and pulſe of every perſon in his houſe, and accordingly either meets with their vices, or advanceth their virtues. His wife is either religious, or night and day he is winning her to it. Inſtead of the qualities of the world, he requires only *three* of her; *Firſt*, a training up of her children and maids in the fear of God, with prayers, and catechizing, and all religious duties. *Secondly*, a curing and healing of all wounds and ſores with her own hands; which

ſkill either ſhe brought with her, or he takes care ſhe ſhall learn it of ſome religious neighbour. *Thirdly*, a providing for her family in ſuch ſort, as that neither they want a competent ſuſtentation, nor her huſband be brought in debt. His children he firſt makes Chriſtians, and then Commonwealth's men; the one he owes to his heavenly Country, the other to his earthly, having no title to either, except he do good to both. Therefore having ſeaſoned them with all piety, not only of words in praying, and reading; but in actions, in viſiting other ſick children, and tending their wounds, and ſending his charity by them to the poor, and ſometimes giving them a little money to do it of themſelves, that they get a delight in it, and enter favour with God, who weighs even children's actions. 1 *Kings* xiv. 12, 13. He afterwards turns his care to fit all their diſpoſitions with ſome calling, not ſparing the eldeſt, but giving him the prerogative of his father's profeſſion, which happily for his other children he is not able to do. Yet in binding them Apprentices (in caſe he think fit to do ſo) he takes care not to put them into vain trades, and unbefitting the reverence of their Father's calling, ſuch as are Taverns for men, and Lace-making for women; becauſe thoſe trades, for the moſt part, ſerve but the vices and vanities of the world, which he is to deny and not augment.

However, he reſolves with himſelf never to omit any preſent good deed of charity, in conſideration of providing a ſtock for his children; but aſſures himſelf, that money thus lent to God, is placed ſurer for his children's advantage, than if it were given to the Chamber of *London*. Good deeds, and good breeding, are his two great ſtocks for his children; if God give any thing above thoſe, and not ſpent in them, he bleſſeth God, and lays it out as he ſees cauſe. His ſervants are all religious, and were it not his duty to have them ſo, it were his profit, for none are ſo well ſerved, as by religious ſervants, both becauſe they do beſt, and becauſe what they do, is bleſſed and proſpers. After religion, he teacheth them, that *Three things make a complete ſervant*, Truth, and Diligence, and Neatneſs, or Cleanlineſs. Thoſe that can read, are allowed times for it, and thoſe that cannot, are taught; for all in his houſe are either teachers or learners, or both, ſo that his family is a School of Religion, and they all account, that to teach the ignorant is the greateſt alms. Even the walls are not idle, but ſomething is written, or painted there, which may excite the reader to a thought of piety; eſpecially the 101ſt *Pſalm*, which is expreſſed in a fair table, as being the *Rule of a Family*. And when they go abroad, his wife among her neighbours is the beginner of good diſcourſes, his children among children, his ſer-

vants among other ſervants; ſo that as in the houſe of thoſe that are ſkilled in Muſic, all are Muſicians; ſo in the houſe of a Preacher, all are Preachers. He ſuffers not a lie or equivocation by any means in his houſe, but counts it the art and ſecret of governing, to preſerve a directneſs, and open plainneſs in all things; ſo that all his houſe knows, that there is no help for a fault done, but confeſſion. He *himſelf*, or his *wife*, takes account of Sermons, and how every one profits, comparing this year with the laſt: and beſides the common prayers of the Family, he ſtraightly requires of all to pray by themſelves before they ſleep at night, and ſtir out in the morning, and knows what prayers they ſay, and till they have learned them, makes them kneel by him; eſteeming that this private praying is a more voluntary act in them, than when they are called to others' prayers, and that which when they leave the family, they carry with them. He keeps his ſervants between love, and fear, according as he finds them; but generally he diſtributes it thus, To his Children he ſhows more love than terror, to his ſervants more terror than love; but an old good ſervant boards a child. The furniture of his houſe is very plain, but clean, whole, and ſweet, as ſweet as his garden can make; for he hath no money for ſuch things, charity being his only perfume, which deſerves coſt when he can ſpare

it. His fare is plain, and common, but wholeſome, what he hath, is little, but very good; it conſiſteth moſt of mutton, beef, and veal; if he adds any thing for a great day, or a ſtranger, his garden or orchard ſupplies it, or his barn, and yard: he goes no further for any entertainment, leſt he go into the world, eſteeming it abſurd, that he ſhould exceed, who teacheth others temperance. But thoſe which his home produceth, he refuſeth not, as coming cheap, and eaſy, and ariſing from the improvement of things, which otherwiſe would be loſt. Wherein he admires and imitates the wonderful providence and thrift of the great Houſeholder of the world: for there being two things, which as they are, are unuſeful to man, the one for ſmallneſs, as crumbs, and ſcattered corn, and the like; the other for the foulneſs, as waſh, and dirt, and things thereinto fallen; God hath provided Creatures for both; for the firſt, Poultry, for the ſecond, Swine. Theſe ſave man the labour, and doing that which either he could not do, or was not fit for him to do, by taking both ſorts of food into them, do as it were dreſs and prepare both for man in themſelves, by growing themſelves fit for his table. The Parſon in his houſe obſerves faſting days: and particularly, as Sunday is his day of joy, ſo Friday his day of Humiliation, which he celebrates not only with abſtinence of diet, but alſo

of company, recreation, and all outward contentments; and beſides, with confeſſion of ſins, and all acts of mortification. *Now Faſting days contain a treble obligation; Firſt*, of eating leſs that day, than on other days; *Secondly*, of eating no pleaſing, or over-nouriſhing things, as the Iſraelites did eat ſour herbs: *Thirdly*, of eating no fleſh, which is but the determination of the ſecond rule by Authority to this particular. The two former obligations are much more eſſential to a true faſt, than the third and laſt; and faſting days were fully performed by keeping of the two former, had not Authority interpoſed: ſo that to eat little, and that unpleaſant, is the natural rule of faſting, although it be fleſh. For ſince *Faſting* in Scripture language *is an afflicting of our ſouls*, if a piece of dry fleſh at my table be more unpleaſant to me, than ſome fiſh there, certainly to eat the fleſh, and not the fiſh, is to keep the Faſting day naturally. And it is obſervable, that the prohibiting of Fleſh came from hot Countries, where both fleſh alone, and much more with wine, is apt to nouriſh more than in cold regions, and where fleſh may be much better ſpared, and with more ſafety than elſewhere, where both the people and the drink being cold and phlegmatic, the eating of fleſh is an antidote to both. For it is certain, that a weak ſtomach being prepoſſeſſed with fleſh, ſhall much better brook

and bear a draught of beer, than if it had taken before either fiſh or roots, or ſuch things; which will diſcover itſelf by ſpitting, and rheum, or phlegm. To conclude, the Parſon, if he be in full health, keeps the three obligations, eating fiſh, or roots, and that for quantity little, for quality unpleaſant. If his body be weak and obſtructed, as moſt Students are, he cannot keep the laſt obligation, nor ſuffer others in his houſe that are ſo, to keep it; but only the two former, which alſo in diſeaſes of exinanition (as conſumptions) muſt be broken: for meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not only ſickneſs breaks theſe obligations of faſting, but ſicklineſs alſo. For it is as unnatural to do any thing, that leads me to a ſickneſs, to which I am inclined, as not to get out of that ſickneſs, when I am in it, by any diet. One thing is evident, that an Engliſh Body, and a Student's Body, are two great obſtructed veſſels, and there is nothing that is food, and not phyſic, which doth leſs obſtruct, than fleſh moderately taken; as being immoderately taken, it is exceeding obſtructive. And obſtructions are the cauſe of moſt diſeaſes.

CHAPTER XI.

The Parſon's Courteſy.

THE Country Parſon owing a debt of Charity to the poor, and of Courteſy to his other Pariſhioners, he ſo diſtinguiſheth, that he keeps his money for the poor, and his table for thoſe that are above Alms. Not but that the poor are welcome alſo to his table, whom he ſometimes purpoſely takes home with him, ſetting them cloſe by him, and carving for them, both for his own humility, and their comfort, who are much cheered with ſuch friendlineſs. But ſince both is to be done, the better ſort invited, and meaner relieved, he chooſeth rather to give the poor money, which they can better employ to their own advantage, and ſuitably to their needs, than ſo much given in meat at dinner. Having then invited ſome of his pariſh, he taketh his times to do the like to the reſt; ſo that in the compaſs of the year, he hath them all with him, becauſe country people are very obſervant of ſuch things, and will not be perſuaded, but being not invited, they are hated. Which perſuaſion the Parſon by all means avoids, knowing that where there

are ſuch conceits, there is no room for his doctrine to enter. Yet doth he oftenеſt invite thoſe whom he ſees take beſt courſes, that ſo both they may be encouraged to perſevere, and others ſpurred to do well, that they may enjoy the like courteſy. For though he deſire, that all ſhould live well and virtuouſly, not for any reward of his, but for virtue's ſake; yet that will not be ſo: and therefore as God, although we ſhould love him only for his own ſake, yet out of his infinite pity hath ſet forth heaven for a reward to draw men to Piety, and is content, if at leaſt ſo, they will become good. So the Country Parſon, who is a diligent obſerver, and tracker of God's ways, ſets up as many encouragements to goodneſs as he can, both in honour and profit, and fame; that he may, if not the beſt way, yet any way, make his Pariſh good.

CHAPTER XII.

The Parſon's Charity.

THE Country Parſon is full of Charity; it is his predominant element. For many and wonderful things are ſpoken of thee, thou great Virtue. To Charity is given the covering of ſins, 1 *Pet.* iv. 8; and the

forgiveneſs of ſins, *Matthew* vi. 14, *Luke* vii. 47; the fulfilling of the law, *Romans* xiii. 10; the life of faith, *James* ii. 26; the bleſſings of this life, *Proverbs* xxii. 9, *Pſalm*, xli. 2; and the reward of the next, *Matthew* xxv. 35. In brief, it is the body of religion, *John* xiii. 35; and the top of Chriſtian virtues, 1 *Corinthians* xiii. Wherefore all his works reliſh of Charity. When he riſeth in the morning, he bethinketh himſelf what good deeds he can do that day, and preſently doth them; counting that day loſt, wherein he hath not exerciſed his Charity. He firſt conſiders his own Pariſh, and takes care, that there be not a beggar, or idle perſon in his Pariſh, but that all be in a competent way of getting their living. This he effects either by bounty, or perſuaſion, or by authority, making uſe of that excellent ſtatute, which binds all Pariſhes to maintain their own. If his Pariſh be rich, he exacts this of them; if poor, and he able, he eaſeth them therein. But he gives no ſet Penſion to any; for this in time will loſe the name and effect of Charity with the poor people, though not with God: for then they will reckon upon it, as on a debt; and if it be taken away, though juſtly, they will murmur, and repine as much, as he that is diſſeized of his own inheritance. But the Parſon having a double aim, and making a hook of his Charity, cauſeth them ſtill to depend on

him; and ſo by continual, and freſh bounties, unexpected to them, but reſolved to himſelf, he wins them to praiſe God more, to live more religiouſly, and to take more pains in their vocation, as not knowing when they ſhall be relieved; which otherwiſe they would reckon upon and turn to idleneſs. Beſides this general proviſion, he hath other times of opening his hand; as at great Feſtivals and Communions; not ſuffering any that day that he receives, to want a good meal ſuiting to the joy of the occaſion. But ſpecially, at hard times, and dearths, he even parts his Living and life among them, giving ſome Corn outright, and ſelling other at under rates; and when his own ſtock ſerves not, working thoſe that are able to the ſame charity, ſtill preſſing it in the Pulpit and out of the Pulpit, and never leaving them till he obtain his deſire. Yet in all his Charity, he diſtinguiſheth, giving them moſt, who live beſt, and take moſt pains, and are moſt charged: So is his charity in effect a Sermon. After the conſideration of his own Pariſh, he enlargeth himſelf, if he be able, to the neighbourhood; for that alſo is ſome kind of obligation; ſo doth he alſo to thoſe at his door, whom God puts in his way, and makes his neighbours. But theſe he helps not without ſome teſtimony, except the evidence of the miſery bring teſtimony with it. For though theſe teſtimonies alſo may be

falſified, yet conſidering that the Law allows theſe in caſe they be true, but allows by no means to give without teſtimony, as he obeys authority in the one, ſo that being once ſatisfied, he allows his charity ſome blindneſs in the other; eſpecially, ſince of the two commands, we are more enjoined to be charitable, than wiſe. But evident miſeries have a natural privilege, and exemption from all law. Whenever he gives any thing, and ſees them labour in thanking of him, he exacts of them to let him alone, and ſay rather, God be praiſed, God be glorified; that ſo the thanks may go the right way, and thither only, where they are only due. So doth he alſo before giving make them ſay their Prayers firſt, or the Creed, and ten Commandments, and as he finds them perfect, rewards them the more. For other givings are lay, and ſecular, but this is to give like a prieſt.

CHAPTER XIII.

The Parſon's Church.

THE Country Parſon hath a ſpecial care of his Church, that all things there be decent, and befitting his Name, by which it is called. Therefore, *Firſt*, he takes

order, that all things be in good repair; as walls plaſtered, windows glazed, floor paved, ſeats whole, firm, and uniform, eſpecially that the Pulpit, and Deſk, and Communion Table, and Font be as they ought, for thoſe great duties that are performed in them. *Secondly*, That the Church be ſwept, and kept clean without duſt, or Cobwebs, and at great Feſtivals ſtrewed, and ſtuck with boughs, and perfumed with incenſe. *Thirdly*, That there be fit and proper Texts of Scripture everywhere painted, and that all the painting be grave, and reverend, not with light colours or fooliſh antics. *Fourthly*, That all the Books appointed by Authority be there, and thoſe not torn, or fouled, but whole and clean, and well bound; and that there be a fitting and ſightly Communion Cloth *of fine linen, with a handſome, and ſeemly Carpet of good and coſtly Stuff, or Cloth, and all kept ſweet and clean, in a ſtrong and decent Cheſt, with a Chalice, and Cover, and a Stoop or Flagon; and a Baſin for Alms and Offerings; beſides which, he hath a Poor-man's Box conveniently ſeated, to receive the Charity of well-minded people, and to lay up treaſure for the ſick and needy.* And all this he doth, not as out of neceſſity, or as putting a holineſs in the things, but as deſiring to keep the middle way between ſuperſtition and ſlovenlineſs, and as following the Apoſtle's two great and *admirable Rules* in things of this nature: The firſt

whereof is, *Let all things be done decently and in order:* The ſecond, *Let all things be done to edification*, 1 Cor. xiv. For theſe *Two Rules* compriſe and include the double object of our duty, God, and our neighbour; the firſt being for the honour of God, the ſecond for the benefit of our neighbour. So that they excellently ſcore out the way, and fully, and exactly contain, even in external and indifferent things, what courſe is to be taken; and put them to great ſhame, who deny the Scripture to be perfect.

CHAPTER XIV.

The Parſon in Circuit.

THE Country Parſon upon the afternoons in the week-days, takes occaſion ſometimes to viſit in perſon, now one quarter of his Pariſh, now another. For there he ſhall find his flock moſt naturally as they are, wallowing in the midſt of their affairs: whereas on Sunday it is eaſy for them to compoſe themſelves to order, which they put on as their holyday clothes, and come to Church in frame, but commonly the next day put off both. When he comes to any houſe, firſt he bleſſeth it, and then as he finds the perſons of the houſe em-

ployed, ſo he forms his diſcourſe. Thoſe that he finds religiouſly employed, he both commends them much, and furthers them when he is gone, in their employment; as if he finds them reading, he furniſheth them with good Books; if curing poor people, he ſupplies them with Receipts, and inſtructs them further in that ſkill, ſhowing them how acceptable ſuch works are to God, and wiſhing them ever to do the Cures with their own hands, and not to put them over to ſervants. Thoſe that he finds buſy in the works of their calling, he commendeth them alſo: for *it is a good and juſt thing for every one to do their own buſineſs.* But then he admoniſheth them of two things; firſt that they dive not too deep into worldly affairs, plunging themſelves over head and ears into carking and caring; but that they ſo labour, as neither to labour *anxiouſly*, nor *diſtruſtfully*, nor *profanely*. Then they labour *anxiouſly*, when they overdo it, to the loſs of their quiet and health: then *diſtruſtfully*, when they doubt God's providence, thinking that their own labour is the cauſe of their thriving, as if it were in their own hands to thrive or not to thrive. *Then they labour profanely, when they ſet themſelves to work like brute beaſts, never raiſing their thoughts to God, nor ſanctifying their labour with daily prayer; when on the Lord's day they do unneceſſary ſervile work, or in time of divine ſervice*

on other holy days, except in the caſes of extreme poverty, and in the ſeaſons of Seed-time and Harveſt. Secondly, he adviſeth them ſo to labour for wealth and maintenance as that they make not that the end of their labour, but that they may have wherewithal to ſerve God the better, and to do good deeds. After theſe diſcourſes, if they be poor and needy, whom he thus finds labouring, he gives them ſomewhat; and opens not only his mouth, but his purſe to their relief, that ſo they go on more cheerfully in their vocation, and himſelf be ever the more welcome to them. Thoſe that the Parſon finds idle, or ill-employed, he chides not at firſt, for that were neither civil nor profitable; but always in the cloſe, before he departs from them: yet in this he diſtinguiſheth; for if he be a plain Countryman, he reproves him plainly; for they are not ſenſible of fineneſs: if they be of higher quality, they commonly are quick, and ſenſible, and very tender of reproof; and therefore he lays his diſcourſe ſo, that he comes to the point very leiſurely, and oftentimes, as *Nathan* did, in the perſon of another, making them to reprove themſelves. However, one way or other, he ever reproves them, that he may keep himſelf pure, and not be entangled in others' ſins. Neither in this doth he forbear, though there be company by: for as when the offence is particular, and againſt me, I am to follow our

Saviour's rule, and to take my brother aſide, and reprove him; ſo when the offence is public, and againſt God, I am then to follow the apoſtle's rule, 1 *Timothy* v. 20, and to *rebuke openly* that which is done openly. Beſides theſe occaſional diſcourſes, the Parſon queſtions what order is kept in the houſe, as about prayers, morning and evening, on their knees, reading of Scripture, catechizing, ſinging of Pſalms at their work, and on Holy days: who can read, who not; and ſometimes he hears the children read himſelf, and bleſſeth, encouraging alſo the ſervants to learn to read, and offering to have them taught on Holidays by his ſervants. If the Parſon were aſhamed of particularizing in theſe things, he were not fit to be a parſon; but he holds the Rule, that *Nothing is little in God's ſervice:* If it once have the honour of that Name, it grows great inſtantly. Wherefore neither diſdaineth he to enter into the pooreſt Cottage, though he even creep into it, and though it ſmell never ſo loathſomely. For both God is there alſo, and thoſe for whom God died: and ſo much the rather doth he ſo, as his acceſs to the poor is more comfortable, than to the rich; and in regard of himſelf, it is more humiliation. Theſe are the Parſon's general aims in his Circuit; but with theſe he mingles other diſcourſes for converſation ſake, and to make his higher purpoſes ſlip the more eaſily.

CHAPTER XV.

The Parſon Comforting.

THE Country Parſon, when any of his Cure is ſick, or afflicted with loſs of friend, or eſtate, or any ways diſtreſſed, fails not to afford his beſt comforts, and rather goes to them, than ſends for the afflicted, though they can, and otherwiſe ought to come to him. To this end he hath thoroughly digeſted all the points of conſolation, as having continual uſe of them, ſuch as are from God's general providence extended even to Lilies; from his particular, to his Church; from his promiſes, from the examples of all Saints, that ever were; from Chriſt himſelf, perfecting our Redemption no other way than by ſorrow; from the Benefit of affliction, which ſoftens and works the ſtubborn heart of man; from the certainty both of deliverance, and reward, if we faint not; from the miſerable compariſon of the moment of griefs here with the weight of joys hereafter. *Beſides this, in his viſiting the ſick, or otherwiſe afflicted, he followeth the Church's counſel, namely, in perſuading them to particular confeſſion; labouring to make them underſtand the great good*

uſe of this ancient and pious Ordinance, and how neceſſary it is in ſome caſes: he alſo urgeth *them to do ſome pious charitable works, as a neceſſary evidence and fruit of their faith, at that time eſpecially: the participation of the Holy Sacrament, how comfortable, and ſovereign a medicine it is to all ſin-ſick ſouls, what ſtrength, and joy, and peace it adminiſters againſt all temptations, even to death itſelf,—he plainly, and generally intimateth to the diſaffected, or ſick perſon; that ſo the hunger and thirſt after it may come rather from themſelves, than from his perſuaſion.*

CHAPTER XVI.

The Parſon a Father.

THE Country Parſon is not only a Father to his flock, but alſo profeſſeth himſelf thoroughly of the opinion, carrying it about with him as fully, as if he had begot his whole Pariſh. And of this he makes great uſe. For by this means, when any ſins, he hateth him not as an *Officer*, but pities him as a Father: and even in thoſe wrongs which either in tithing or otherwiſe are done to his own perſon, he conſiders the offender as a child,

and forgives, ſo he may have any ſign of amendment; ſo alſo, when, after many admonitions, any continue to be refractory, yet he gives him not over, but is long before he proceed to diſinheriting, or perhaps never goes ſo far; knowing that ſome are called at the eleventh hour, and therefore he ſtill expects, and waits, leſt he ſhould determine God's hour of coming; which as he cannot, touching the laſt day, ſo neither touching the intermediate days of Converſion.

CHAPTER XVII.

The Parſon in Journey.

THE Country Parſon, when a juſt occaſion calleth him out of his Pariſh (which he diligently, and ſtrictly weigheth, his Pariſh being all his joy, and thought) leaveth not his Miniſtry behind him; but *is himſelf wherever he is.* Therefore thoſe he meets on the way he bleſſeth audibly, and with thoſe he overtakes or that overtake him, he begins good diſcourſes, ſuch as may edify, interpoſing ſometimes ſome ſhort and honeſt refreſhments, which may make his other diſcourſes more welcome, and leſs tedious. And

when he comes to his Inn, he refuſeth not to join, that he may enlarge the Glory of God to the company he is in, by a due bleſſing of God for their ſafe arrival, and ſaying grace at meat, and at going to bed by giving the Hoſt notice, that he will have prayers in the hall, wiſhing him to inform his gueſts thereof, that if any be willing to partake, they may reſort thither. The like he doth in the morning, uſing pleaſantly the outlandiſh proverb, that *Prayers and Provender never hinder Journey*. When he comes to any other houſe, *where his kindred or other relations give him any authority over the family*, if he be to ſtay for a time, he conſiders diligently the ſtate thereof to God-ward, and that in two points: *Firſt*, what diſorders there are either in Apparel, or Diet, or too open a Buttery, or reading vain Books, or ſwearing, or breeding up children to no Calling, but in idleneſs, or the like. *Secondly*, what means of Piety, whether daily prayers be uſed, Grace, reading of Scriptures, and other good Books, how *Sundays, holydays, and faſting days* are kept. And accordingly, as he finds any defect in theſe, he firſt conſiders with himſelf, what kind of remedy fits the temper of the houſe beſt, and then he faithfully, and boldly applieth it; yet ſeaſonably, and diſcreetly, by taking aſide the Lord or Lady; or *maſter* and *miſtreſs* of the houſe, and ſhewing them clearly, that they re-

ſpect them moſt, who wiſh them beſt, and that not a deſire to meddle with others' affairs, but the earneſtneſs to do all the good he can, moves him to ſay thus and thus.

CHAPTER XVIII.

The Parſon in Sentinel.

THE Country Parſon, wherever he is, keeps God's watch; that is, there is nothing ſpoken, or done in the Company where he is, but comes under his Teſt and cenſure: If it be well ſpoken or done, he takes occaſion to commend, and enlarge it; if ill, he preſently lays hold of it, leſt the poiſon ſteal into ſome young and unwary ſpirits, and poſſeſs them even before they themſelves heed it. But this he doth diſcreetly, with mollifying and ſuppling words: This was not ſo well ſaid, as it might have been forborne; We cannot allow this: or elſe if the thing will admit interpretation; Your meaning is not thus, but thus; or, So far indeed what you ſay is true, and well ſaid; but this will not ſtand. This is called *Keeping God's watch*, when the baits which the enemy lays in company, are diſcovered and avoided: This is *To be on God's ſide*, and be

true to his party. Beſides, if he perceive in company any diſcourſe tending to ill, either by the wickedneſs or quarrelſomeneſs thereof, he either prevents it judiciouſly, or breaks it off ſeaſonably by ſome diverſion. Wherein a pleaſantneſs of diſpoſition is of great uſe, men being willing to ſell the intereſt, and engagement of their diſcourſes for no price ſooner than that of mirth; whither the nature of man, loving refreſhment, gladly betakes itſelf, even to the loſs of honour.

CHAPTER XIX.

The Parſon in Reference.

THE Country Parſon is ſincere and upright in all his relations. And *Firſt*, he is juſt to his Country; as when he is ſet at an armour, or horſe, he borrows them not to ſerve the turn, nor provides ſlight, and unuſeful, but ſuch as are every way fitting to do his Country true and laudable ſervice, when occaſion requires. To do otherwiſe, is deceit; and therefore, not for him, who is hearty, and true in all his ways, as being the ſervant of Him, in whom there was no guile. Likewiſe in any other Country-duty, he conſiders what is the end of any Command, and then he ſuits

things faithfully according to that end. *Secondly*, he carries himſelf very reſpectively, as to all the Fathers of the Church, ſo eſpecially to his Dioceſan, honouring him both in word and behaviour, and reſorting unto him in any difficulty, either in his ſtudies or in his pariſh. He obſerves Viſitations, and being there, makes due uſe of them, as of Clergy Councils, for the benefit of the Dioceſe. And therefore before he comes, having obſerved ſome defects in the Miniſtry, he then either in ſermon, if he preach, or at ſome other time of the day, propounds among his Brethren what were fitting to be done. *Thirdly*, he keeps good Correſpondence with all the neighbouring Paſtors round about him, performing for them any Miniſterial Office, which is not to the prejudice of his own Pariſh. Likewiſe he welcomes to his houſe any Miniſter, how poor or mean ſoever, with as joyful a countenance, as if he were to entertain ſome great Lord. *Fourthly*, he fulfils the duty, and debt of neighbourhood to all the pariſhes which are near him. For the apoſtle's rule, *Philip.* iv. being admirable, and large, that *we ſhould do whatſoever things are honeſt, or juſt, or pure, or lovely, or of good report, if there be any virtue, or any praiſe.* And Neighbourhood being ever reputed, even among the Heathen, as an obligation to do good, rather than to thoſe that are further, where things are otherwiſe

equal, therefore he ſatisfies this duty alſo. Eſpecially, if God have ſent any calamity either by fire or famine, to any neighbouring Pariſh, then he expects no Brief; but taking his Pariſh together *the next Sunday*, or *Holy-day*, and expoſing to them the uncertainty of human affairs, none knowing whoſe turn may be next, and then when he hath affrighted them with this, expoſing the obligation of Charity, and neighbourhood, he firſt gives himſelf liberally, and then incites them to give; making together a ſum either to be ſent, or, which were more comfortable, all together chooſing ſome fit day to carry it themſelves, and cheer the Afflicted. So, if any neighbouring village be overburdened with poor, and his own leſs charged, he finds ſome way of relieving it, and reducing the Manna, and bread of Charity to ſome equality, repreſenting to his people, that the Bleſſing of God to them ought to make them the more charitable, and not the leſs, leſt he caſt their neighbours' poverty on them alſo.

CHAPTER XX.

The Parſon in God's ſtead.

THE *Country Parſon is in God's ſtead to his Pariſh*, and diſchargeth God what he can of his promiſes. Wherefore there is nothing done either well or ill, whereof he is not the rewarder, or puniſher. If he chance to find any reading in another's Bible, he provides him one of his own. If he find another giving a poor man a penny, he gives him a teſter for it, if the giver be fit to receive it; or if he be of a condition above ſuch gifts, he ſends him a good Book, or eaſeth him in his tithes, telling him when he hath forgotten it, This I do, becauſe at ſuch and ſuch a time you were charitable. This is in ſome ſort *A diſcharging of God;* as concerning this life, who hath promiſed, that Godlineſs ſhall be gainful: but in the other God is his own immediate paymaſter, rewarding all good deeds to their full proportion. "The parſon's puniſhing of "ſin and vice is rather by withdrawing his "bounty and courteſy from the parties offend-"ing, or by private or public reproof, as the "caſe requires, than by cauſing them to be

" preſented, or otherwiſe complained of. And " yet, as the malice of the perſon, or heinouſ- " neſs of the crime may be, he is careful to ſee " condign puniſhment inflicted, and with truly " godly zeal, without hatred to the perſon, " hungreth and thirſteth after righteous puniſh- " ment of unrighteouſneſs. Thus both in re- " warding virtue, and in puniſhing vice, the " Parſon endeavoureth to be in God's ſtead, " knowing that Country people are drawn or " led by ſenſe, more than by faith, by preſent " rewards or puniſhments, more than by fu- " ture."

CHAPTER XXI.

The Parſon Catechiſing.

THE Country Parſon values Catechizing highly: For there being *Three points of his Duty; The one*, to infuſe a competent knowledge of ſalvation in every one of his flock; *The other*, to multiply, and build up this knowledge to a ſpiritual Temple; *The third*, to inflame this knowledge, to preſs, and drive it to practice, turning it to reformation of life, by pithy and lively exhortations; Catechizing is the firſt point, and but by Catechizing, the other cannot be attained. Beſides,

whereas in Sermons there is a kind of ſtate, in Catechizing there is an humbleneſs very ſuitable to Chriſtian regeneration; which exceedingly delights him as by way of exerciſe upon himſelf, and by way of preaching to himſelf, for the advancing of his own mortification: For in preaching to others, he forgets not himſelf, but is firſt a Sermon to himſelf, and then to others; growing with the growth of his Pariſh. He uſeth and preferreth the ordinary Church Catechiſm, partly for obedience to Authority, partly for Uniformity ſake, that the ſame common truths may be every where profeſſed, eſpecially ſince many remove from Pariſh to Pariſh, who like Chriſtian Soldiers, are to give the word, and to ſatisfy the Congregation by their Catholic anſwers. He exacts of all the Doctrine of the Catechiſm; of the younger ſort, the very words; of the elder, the ſubſtance. Thoſe he Catechizeth publicly, theſe privately, giving age honour, according to the Apoſtle's rule, 1 *Tim.* v. 1. He requires all to be preſent at catechizing; *Firſt*, for the Authority of the work; *Secondly*, that Parents, and Maſters, as they hear the anſwers prove, may when they come home, either commend or reprove, either reward or puniſh. *Thirdly*, that thoſe of the elder ſort, who are not well grounded, may then by an honourable way take occaſion to be better inſtructed. *Fourthly*, that thoſe who are well

grown in the knowledge of Religion, may examine their grounds, renew their vows, and by occaſion of both, enlarge their meditations. When once all have learned the words of the Catechiſm, he thinks it the moſt uſeful way that a Paſtor can take, to go over the ſame, but in other words: for many ſay the Catechiſm by rote, as Parrots, without ever piercing into the ſenſe of it. In this courſe the order of the Catechiſm would be kept, but the reſt varied: as thus, in the Creed: *How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you ſee God make it? Then are there ſome things to be believed that are not ſeen? Is this the nature of belief? Is not Chriſtianity full of ſuch things, as are not to be ſeen, but believed? You ſaid, God made the World; Who is God?* And ſo forward, requiring Anſwers to all theſe, and helping and cheriſhing the Anſwerer, by making the Queſtions very plain with compariſons, and making much even of a word of truth from him. This order being uſed to one, would be a little varied to another. And this is an admirable way of teaching, wherein the Catechized will at length find delight, and by which the Catechizer, if he once get the ſkill of it, will draw out of ignorant and ſilly ſouls, even the dark and deep points of Religion. *Socrates* did thus in Philoſophy, who held that the ſeeds of all truths

lay in every body, and accordingly, by queſtions well ordered, he found Philoſophy in ſilly Tradeſmen. That poſition will not hold in Chriſtianity, becauſe it contains things above nature: but after that the Catechiſm is once learned, that which nature is towards Philoſophy, the Catechiſm is towards Divinity. To this purpoſe, ſome Dialogues in *Plato* were worth the reading, where the ſingular dexterity of *Socrates* in this kind may be obſerved, and imitated. Yet the ſkill conſiſts but in theſe *three points: Firſt*, an aim and mark of the whole diſcourſe, whither to drive the Anſwerer, which the Queſtioniſt muſt have in his mind before any queſtion be propounded, upon which and to which the queſtions are to be chained. *Secondly*, a moſt plain and eaſy framing the queſtion, even containing, *in virtue*, the anſwer alſo, eſpecially to the more ignorant. *Thirdly*, when the *anſwerer* ſticks, an illuſtrating the thing by ſomething elſe, which he knows, making what he knows to ſerve him in that which he knows not: as, when the Parſon once demanded, after other queſtions about man's miſery; *ſince man is ſo miſerable, what is to be done?* And the anſwerer could not tell; he aſked him again, *what he would do if he were in a ditch?* This familiar illuſtration made the anſwer ſo plain, that he was even aſhamed of his ignorance; for he could not but ſay, he

would haſte out of it as faſt as he could. Then he proceeded to aſk, *whether he could get out of the ditch alone, or whether he needed a helper*, and *who was that helper.* This is the ſkill, and doubtleſs the Holy Scripture intends thus much, when it condeſcends to the naming of a plough, a hatchet, a buſhel, leaven, boys piping and dancing; ſhewing that things of ordinary uſe are not only to ſerve in the way of drudgery, but to be waſhed and cleanſed, and ſerve for lights even of Heavenly Truths. This is the Practice which the Parſon ſo much commends to all his fellow-labourers; the ſecret of whoſe good conſiſts in this; that at Sermons and Prayers men may ſleep, or wander; but when one is aſked a queſtion, he muſt diſcover what he is. *This practice exceeds even Sermons in teaching:* But there being *two things* in Sermons, the one *Informing*, the other *Inflaming*; as Sermons come ſhort of queſtions in the one, ſo they far exceed them in the other. For queſtions cannot inflame or raviſh, that muſt be done by a ſet, and laboured, and continued ſpeech.

CHAPTER XXII.

The Parſon in Sacraments.

THE Country Parſon being to adminiſter the Sacraments, is at a ſtand with himſelf, how or what behaviour to aſſume for ſo Holy things. Eſpecially at Communion times he is in a great confuſion, as being not only to receive God, but to break and adminiſter him. Neither finds he any iſſue in this, but to throw himſelf down at the throne of Grace, ſaying, *Lord, thou knoweſt what thou didſt, when thou appointedſt it to be done thus; therefore do thou fulfil what thou didſt appoint; for thou art not only the feaſt, but the way to it.* At Baptiſm, being himſelf in white, he requires the preſence of all, and Baptizeth not willingly, but on Sundays, or great days. He admits no vain or idle names, but ſuch as are uſual and accuſtomed. He ſays that prayer with great devotion, where God is thanked *for calling us to the knowledge of his grace,* Baptiſm being a bleſſing, that the world hath not the like. He willingly and cheerfully croſſeth the child, and thinketh the Ceremony not only innocent, but reverend. He inſtructeth the Godfathers, and Godmothers,

that it is no complimental or light thing to ſuſtain that place, but a great honour, and no leſs burden, as being done both in the preſence of God, and his Saints, and by way of undertaking for a Chriſtian ſoul. He adviſeth all to call to mind their Baptiſm often; for if wiſe men have thought it the beſt way of preſerving a State to reduce it to its principles by which it grew great; certainly it is the ſafeſt courſe for Chriſtians alſo to meditate on their Baptiſm often (being the firſt ſtep into their great and glorious calling) and upon what terms, and with what vows they were Baptized. At the times of the Holy Communion, he *Firſt* takes order with the Church-Wardens, that the elements be of the beſt, not cheap, or coarſe, much leſs ill-taſted, or unwholeſome. *Secondly*, he conſiders and looks into the ignorance or careleſſneſs of his flock, and accordingly applies himſelf with Catechizings and lively exhortations, not on the Sunday of the Communion only (for then it is too late) but the Sunday, or Sundays before the Communion, or on the Eves of all thoſe days. If there be any, who having not received yet, is to enter into this great Work, he takes the more pains with them, that he may lay the foundation of future Bleſſings. The time of every one's firſt receiving is not ſo much by years, as by underſtanding: particularly the *Rule* may be this: *When any*

one can diſtinguiſh the ſacramental from common bread, knowing the inſtitution, and the difference, he ought to receive, of what age ſoever. Children and youths are uſually deferred too long, under pretence of devotion to the Sacrament, but it is for want of Inſtruction; their underſtandings being ripe enough for ill things, and why not then for better? But Parents and Maſters ſhould make haſte in this, as to a great purchaſe for their children and ſervants; which while they defer, both ſides ſuffer; the one, in wanting many excitings of grace; the other, in being worſe ſerved and obeyed. The ſaying of the Catechiſm is neceſſary, but not enough; becauſe to anſwer in form may ſtill admit ignorance: but the Queſtions muſt be propounded looſely and wildly, and then the Anſwerer will diſcover what he is. *Thirdly*, for the manner of receiving, as the Parſon uſeth all reverence himſelf, ſo he adminiſters to none but to the reverent. The Feaſt indeed requires ſitting, becauſe it is a Feaſt; but man's unpreparedneſs aſks kneeling. He that comes to the Sacrament, hath the confidence of a Gueſt, and he that kneels, confeſſeth himſelf an unworthy one, and therefore differs from other Feaſters: but he that ſits, or lies, puts up to an Apoſtle: Contentiouſneſs in a feaſt of Charity is more ſcandal than any poſture. *Fourthly*, Touching the frequency of the Communion, the Parſon

celebrates it, if not duly once a month, yet at leaſt five or ſix times in the year: as, at Eaſter, Chriſtmas, Whitſuntide, before and after Harveſt, and the beginning of Lent. And this he doth, not only for the benefit of the work, but alſo for the diſcharge of the Church-Wardens, who being to preſent all that receive not thrice a year; if there be but three Communions, neither can all the people ſo order their affairs as to receive juſt at thoſe times, nor the Church-Wardens ſo well take notice who receive thrice, and who not.

CHAPTER XXIII.

The Parſon's Completeneſs.

THE Country Parſon deſires to be All to his Pariſh, and not only a Paſtor, but a Lawyer alſo, and a Phyſician. Therefore he endures not that any of his flock ſhould go to Law; but in any Controverſy, that they ſhould reſort to him as their Judge. To this end, he hath gotten to himſelf ſome inſight in things ordinarily incident and controverted, by experience, and by reading ſome initiatory Treatiſes in the Law, with *Dalton's* Juſtice of Peace, and the Abridgments of the Statutes, as alſo

by diſcourſe with men of that profeſſion, whom he hath ever ſome caſes to aſk, when he meets with them; holding that rule, that to put men to diſcourſe of that, wherein they are moſt eminent, is the moſt gainful way of Converſation. Yet whenever any controverſy is brought to him, he never decides it alone; but ſends for three or four of the ableſt of the Pariſh to hear the cauſe with him, whom he makes to deliver their opinion firſt; out of which he gathers, in caſe he be ignorant himſelf, what to hold; and ſo the thing paſſeth with more authority, and leſs envy; in judging, he follows that, which is altogether right: ſo that if the pooreſt man of the Pariſh detain but a pin unjuſtly from the richeſt, he abſolutely reſtores it as a Judge; but when he hath ſo done, then he aſſumes the Parſon, and exhorts to Charity. Nevertheleſs, there may happen ſometimes ſome caſes, wherein he chooſeth to permit his Pariſhioners rather to make uſe of the Law than himſelf: As in caſes of an obſcure and dark nature, not eaſily determinable by Lawyers themſelves; or in caſes of high conſequence, as eſtabliſhing of inheritances: or Laſtly, when the perſons in difference are of a contentious diſpoſition, and cannot be gained, but that they ſtill fall from all compromiſes that have been made. *But then he ſhews them how to go to Law, even as Brethren, and not as enemies, neither avoiding therefore one another's company,*

much leſs defaming one another. Now as the Parſon is in Law, ſo is he in ſickneſs alſo: if there be any of his flock ſick, he is their Phyſician, or at leaſt his Wife, of whom inſtead of the qualities of the world, he aſks no other, but to have the ſkill of healing a wound, or helping the ſick. But if neither himſelf, nor his Wife have the ſkill, and his means ſerve, he keeps ſome young practitioner in his houſe for the benefit of his pariſh, whom yet he ever exhorts not to exceed his bounds, but in difficult caſes to call in help. If all fail, then he keeps good correſpondence with ſome neighbour Phyſician, and entertains him for the Cure of his Pariſh. Yet it is eaſy for any Scholar to attain to ſuch a meaſure of Phyſic, as may be of much uſe to him both for himſelf, and others. This is done by ſeeing one Anatomy, reading one Book of Phyſic, having one Herbal by him. And let *Fernelius* be the Phyſic Author, for he writes briefly, neatly, and judiciouſly: eſpecially let his method of Phyſic be diligently peruſed, as being the practical part, and of moſt uſe. Now both the reading of him, and the knowing of herbs may be done at ſuch times, as they may be a help and a recreation, to more divine ſtudies, Nature ſerving Grace both in comfort of diverſion, and the benefit of application, when need requires: as alſo, by way of illuſtration, even as our Saviour made plants and ſeeds to

teach the people: for he was the true houſe-holder, who bringeth out of his treaſure things new and old; the old things of Philoſophy, and the new of Grace; and maketh the one ſerve the other. And I conceive, our Saviour did this for *Three Reaſons: Firſt*, that by familiar things he might make his Doctrine ſlip the more eaſily into the hearts even of the meaneſt. *Secondly*, that labouring people (whom he chiefly conſidered) might have every where monuments of his Doctrine, remembering in Gardens, his Muſtard-ſeed, and Lilies; in the Field, his Seed-Corn, and Tares; and ſo not be drowned altogether in the works of their vocation, but ſometimes lift up their minds to better things, even in the midſt of their pains. *Thirdly*, that he might ſet a Copy for Parſons. In the knowledge of ſimples, wherein the manifold wiſdom of God is wonderfully to be ſeen, one thing would be carefully obſerved; which is, to know what herbs may be uſed inſtead of drugs of the ſame nature, and to make the garden the ſhop: for home-bred medicines are both more eaſy for the Parſon's purſe, and more familiar for all men's bodies. So, where the Apothecary uſeth either for looſing, Rhubarb; or for binding, Bolearmena, the Parſon uſeth Damaſk or white Roſes for the one, and Plaintain, Shepherd's purſe, Knot-graſs, for the other, and that with better ſucceſs. As for ſpices, he doth not only

prefer home-bred things before them, but condemns them for vanities, and ſo ſhuts them out of his Family, eſteeming that there is no Spice comparable, for Herbs, to Roſemary, Thyme, Savory, Mints; and for Seeds, to Fennel, and Caraway ſeeds. Accordingly for Salves, his Wife ſeeks not the City, but prefers her Garden and Fields, before all Outlandiſh Gums. And ſurely Hyſſop, Valerian, Mercury, Adder's tongue, Verrow, Melilot, and St. *John's*-wort made into a Salve; and Elder, Camomile, Mallows, Comphrey and Smallage made into a Poultice, have done great and rare Cures. In curing of any, the Parſon and his Family uſe to premiſe prayers, for this is to cure like a Parſon, and this raiſeth the action from the ſhop, to the church. But though the Parſon ſets forward all charitable deeds, yet he looks not in this point of curing beyond his own pariſh, except the perſon be ſo poor, that he is not able to reward the Phyſician: for as he is charitable, ſo he is juſt alſo. Now it is a juſtice and debt to the Commonwealth he lives in, not to encroach on others' Profeſſions, but to live on his own. And juſtice is the ground of Charity.

CHAPTER XXIV.

The Parſon's Arguing.

THE Country Parſon, if there be any of his Pariſh that hold ſtrange Doctrines, uſeth all poſſible diligence to reduce them to the *Common Faith*. The *Firſt* means he uſeth is Prayer, beſeeching the Father of lights to open their eyes, and to give him power ſo to fit his diſcourſe to them, that it may effectually pierce their hearts, and convert them. The *ſecond* means is a very loving, and ſweet uſage of them, both in going to, and ſending for them often, and in finding out courteſies to place on them; as in their Tithes, or otherwiſe. The *third* means is the Obſervation, what is the main Foundation and Pillar of their cauſe, whereon they rely; as if he be a Papiſt, the Church is the hinge he turns on; if a Schiſmatic, ſcandal. Wherefore the Parſon hath diligently examined theſe two with himſelf, as "*What the Church is, How it began; How it* "*proceeded; whether it be a rule to itſelf; whe-* "*ther it hath a rule; whether having a rule, it* "*ought not to be guided by it; whether any rule* "*in the world be obſcure; and how then ſhould the*

" *beſt be ſo, at leaſt in fundamental things; the* " *obſcurity in ſome points being the exerciſe of the* " *Church, the light in the foundations being the* " *guide; The church needing both an evidence,* " *and an exerciſe.* So for Scandal: What ſcan- " dal is, when given or taken; whether there " being two precepts, one of obeying authority, " the other of not giving ſcandal, that ought " not to be preferred, eſpecially ſince in diſ- " obeying there is ſcandal alſo: whether things " once indifferent, being made by the precept " of Authority more than indifferent, it be in " our power to omit or refuſe them." Theſe and the like points he hath accurately digeſted, having ever beſides two great helps and powerful perſuaders on his ſide; the one, a ſtrict religious life; the other an humble and ingenuous ſearch of truth, being unmoved in arguing, and void of all contentiouſneſs: which are two great lights able to dazzle the eyes of the miſled, while they conſider, that God cannot be wanting to them in Doctrine, to whom he is ſo gracious in Life.

CHAPTER XXV.

The Parſon Puniſhing.

WHENSOEVER the Country Parſon proceeds ſo far as to call in Authority, and to do ſuch things of legal oppoſition either in the preſenting or puniſhing of any, as the vulgar ever conſtrues for ſigns of ill will; he forbears not in any wiſe to uſe the delinquent as before, in his behaviour and carriage towards him, not avoiding his company, or doing any thing of averſeneſs, ſave in the very act of puniſhment: neither doth he eſteem him for an enemy, but as a brother ſtill, except ſome ſmall and temporary eſtranging may corroborate the puniſhment to a better ſubduing and humbling of the delinquent; which if it happily take effect, he then comes on the faſter, and makes ſo much the more of him, as before he alienated himſelf; doubling his regards, and ſhewing by all means, that the delinquent's return is to his advantage.

Chapter XXVI.

The Parſon's Eye.

THE Country Parſon at ſpare times from action, ſtanding on a Hill, and conſidering his Flock, diſcovers *two ſorts of vices, and two ſorts of vicious perſons.* There are ſome vices, whoſe natures are always clear, and evident, as Adultery, Murder, Hatred, Lying, &c. There are other vices, whoſe natures, at leaſt in the beginning, are dark and obſcure; as Covetouſneſs, and Gluttony. So likewiſe there are ſome perſons, who abſtain not even from known ſins; there are others, who when they know a ſin evidently, they commit it not. It is true, indeed, they are long a knowing it, being partial to themſelves, and witty to others who ſhall reprove them for it. A man may be both Covetous, and Intemperate, and yet hear Sermons againſt both, and himſelf condemn both in good earneſt: and the reaſon hereof is, becauſe the natures of theſe vices being not evidently diſcuſſed, or known commonly, the beginnings of them are not eaſily obſervable: and the beginnings of them are not obſerved, becauſe of the ſudden paſſing

from that which was juſt now lawful, to that which is preſently unlawful, even in one continued action. So a man dining, eats at firſt lawfully; but proceeding on, comes to do unlawfully, even before he is aware; not knowing the bounds of the action, nor when his eating begins to be unlawful. So a man ſtoring up money for his neceſſary proviſions, both in preſent for his family, and in future for his children, hardly perceives when his ſtoring becomes unlawful: yet is there a period for his ſtoring, and a point, or centre, when his ſtoring, which was even now good, paſſeth from good to bad. Wherefore the Parſon being true to his buſineſs, hath exactly ſifted the definitions of all virtues and vices; eſpecially canvaſſing thoſe, whoſe natures are moſt ſtealing, and beginnings uncertain. Particularly, concerning theſe *two vices*, not becauſe they are all that are of this dark and creeping diſpoſition, but for example ſake, and becauſe they are moſt common, he thus thinks: Firſt, for Covetouſneſs, he lays this ground: Whoſoever when a juſt occaſion calls, either ſpends not at all, or not in ſome proportion to God's bleſſing upon him, is covetous. The reaſon of the ground is manifeſt, becauſe wealth is given to that end, to ſupply our occaſions. Now, if I do not give every thing its end, I abuſe the creature, I am falſe to my reaſon which ſhould guide me, I offend

the ſupreme Judge, in perverting that order which he hath ſet both to things, and to reaſon. The application of the ground would be infinite; but in brief, a poor man is an occaſion, my Country is an occaſion, my friend is an occaſion, my Table is an occaſion, my apparel is an occaſion: if in all theſe, and thoſe more which concern me, I either do nothing, or pinch, and ſcrape, and ſqueeze blood indecently to the ſtation wherein God hath placed me, I am Covetous. More particularly, and to give one inſtance for all, if God have given me ſervants, and I either provide too little for them, or that which is unwholeſome, being ſometimes baned meat, ſometimes too ſalt, and ſo not competent nouriſhment, I am Covetous. I bring this example, becauſe men uſually think, that ſervants for their money are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and ſo they pay them their wages, all is well. Nay, to deſcend yet more particularly, if a man hath wherewithal to buy a ſpade, and yet he chooſeth rather to uſe his neighbour's, and wear out that, he is covetous. Nevertheleſs, few bring covetouſneſs thus low, or conſider it ſo narrowly, which yet ought to be done, ſince *there is a juſtice in the leaſt things, and for the leaſt there ſhall be a judgment*. Country people are full of theſe petty injuſtices, being cunning to make

uſe of another, and ſpare themſelves: And Scholars ought to be diligent in the obſervation of theſe, and driving of their general School-rules ever to the ſmalleſt actions of Life; which while they dwell in their Books, they will never find; but being ſeated in the Country, and doing their duty faithfully, they will ſoon diſcover: eſpecially if they carry their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttony, The Parſon lays this ground, He that either for quantity eats more than his health or employments will bear, or for quality is lickeriſh after dainties, is a Glutton; as he that eats more than his eſtate will bear, is a Prodigal; and he that eats offenſively to the Company, either in his order, or length of eating, is ſcandalous and uncharitable. Theſe *three* rules generally comprehend the faults of eating, and the truth of them needs no proof: "ſo that men muſt eat, neither to the "diſturbance of their health, nor of their affairs, "(which being over-burdened or ſtudying dain-"ties too much, they cannot well diſpatch), "nor of their eſtate, nor of their brethren." One act in theſe things is bad, but it is the cuſtom and habit that names a Glutton. Many think they are at more liberty than they are, as if they were Maſters of their health, and ſo they will ſtand to the pain, all is well. But to eat to one's hurt comprehends, beſides the hurt,

an act againſt reaſon, becauſe it is unnatural to hurt oneſelf; and this they are not Maſters of. Yet of hurtful things, I am more bound to abſtain from thoſe, which by my own experience I have found hurtful, than from thoſe which by a common tradition, and vulgar knowledge are reputed to be ſo. That which is ſaid of hurtful meats extends to hurtful drinks alſo. As for the quantity, touching our employments, none muſt eat ſo as to diſable themſelves from a fit diſcharging either of Divine duties, or duties of their calling. So that if after Dinner they are not fit (or unwieldy) either to pray, or work, they are Gluttons. Not that all muſt preſently work after Dinner, (for they rather muſt not work, eſpecially Students, and thoſe that are weakly); but that they muſt riſe ſo, as that it is not meat, or drink, that hinders them from working. To guide them in this, there are *Three Rules: Firſt*, the cuſtom and knowledge of their own body, and what it can well digeſt: The *ſecond*, the feeling of themſelves in time of eating, which becauſe it is deceitful; (for one thinks in eating, that he can eat more, than afterwards he finds true): The *third* is the obſervation with what appetite they ſit down. This laſt rule joined with the firſt, never fails. For knowing what one uſually can well digeſt, and feeling when I go to meat in what diſpoſition I am, either hungry or not, according

as I feel myſelf, either I take my wonted proportion, or diminiſh of it. Yet Phyſicians bid thoſe that would live in health, not keep a uniform diet, but to feed variouſly, now more, now leſs: and *Gerſon*, a ſpiritual man, wiſheth all to incline rather to too much, than to too little; his reaſon is, becauſe diſeaſes of exinanition are more dangerous than diſeaſes of repletion. But the Parſon diſtinguiſheth according to his double aim, either of Abſtinence a Moral virtue, or Mortification a Divine. When he deals with any that is heavy and carnal, he gives him thoſe freer rules; but when he meets with a refined, and heavenly diſpoſition, he carries them higher, even ſometimes to a forgetting of themſelves, knowing that there is One, who when they forget, remembers for them; As when the people hungered and thirſted after our Saviour's Doctrine, and tarried ſo long at it, that they would have fainted had they returned empty, he ſuffered it not; but rather made food miraculouſly, than ſuffered ſo good deſires to miſcarry.

CHAPTER XXVII.

The Parſon in Mirth.

THE Country Parſon is generally ſad, becauſe he knows nothing but the Croſs of Chriſt, his mind being defixed on it, with thoſe nails wherewith his Maſter was: or if he have any leiſure to look off from thence, he meets continually with two moſt ſad ſpectacles, Sin, and Miſery; God diſhonoured every day; and man afflicted. Nevertheleſs, he ſometimes refreſheth himſelf, as knowing that Nature will not bear everlaſting droopings, and that pleaſantneſs of diſpoſition is a great key to do good; not only becauſe all men ſhun the company of perpetual ſeverity, but alſo for that when they are in company, inſtructions ſeaſoned with pleaſantneſs, both enter ſooner, and root deeper. Wherefore he condeſcends to humane frailties both in himſelf and others; and intermingles ſome mirth in his diſcourſes occaſionally, according to the pulſe of the hearer.

CHAPTER XXVIII.

The Parſon in Contempt.

THE Country Parſon knows well, that both for the general ignominy which is caſt upon the profeſſion, and much more for thoſe rules, which out of his choiceſt judgment, he hath reſolved to obſerve, and which are deſcribed in this Book, he muſt be deſpiſed; becauſe this hath been the portion of God his Maſter, and of God's Saints his Brethren, and this is foretold, that it ſhall be ſo ſtill, until things be no more. Nevertheleſs, according to the Apoſtle's rule, he endeavours *that none ſhall deſpiſe him*; eſpecially in his own Pariſh, he ſuffers it not to his utmoſt power; for that, where contempt is, there is no room for inſtruction. This he procures, *Firſt*, by his Holy and unblameable life; which carries a reverence with it, even above contempt. *Secondly*, by a courteous carriage, and winning behaviour: he that will be reſpected, muſt reſpect; doing kindneſſes, but receiving none; at leaſt of thoſe, who are apt to deſpiſe: for this argues a height and eminency of mind, which is not eaſily deſpiſed, except it degenerate to pride. *Thirdly*,

by a bold and impartial reproof, even of the beſt in the Pariſh, when occaſion requires: for this may produce hatred in thoſe that are reproved, but never contempt either in them, or others. *Laſtly*, if the contempt ſhall proceed ſo far as to do any thing puniſhable by Law, as contempt is apt to do, if it be not thwarted, *the Parſon having a due reſpect both to the perſon and to the cauſe, referreth the whole matter to the examination, and puniſhment of thoſe which are in Authority*; that ſo the ſentence lighting upon one, the example may reach to all. But if the Contempt be not puniſhable by Law, or being ſo, the Parſon think it in his diſcretion either unfit, or bootleſs to contend, then when any deſpiſes him, he takes it either in an *humble way*, ſaying nothing at all; or elſe in a *ſlighting way*, ſhewing that reproaches touch him no more, than a ſtone thrown againſt heaven, where he is, and lives; or in a *ſad way*, grieved at his own, and other's ſins, which continually break God's Laws, and diſhonour him with thoſe mouths, which he continually fills, and feeds: or elſe, in a *doctrinal way*, ſaying to the contemner, Alas, why do you thus? you hurt yourſelf, not me; he that throws a ſtone at another, hits himſelf; and ſo between gentle reaſoning, and pitying, he overcomes the evil: or laſtly, in a *Triumphant way*, being glad, and joyful, that he is made conformable to his Maſ-

ter; and being in the world as he was, hath this undoubted pledge of his ſalvation. Theſe are the *five ſhields*, wherewith the godly receive the darts of the wicked; leaving anger, and retorting, and revenge to the children of the world, whom another's ill maſtereth, and leadeth captive without any reſiſtance, even in reſiſtance, to the ſame deſtruction. For *while they reſiſt the perſon that reviles, they reſiſt not the evil which takes hold of them, and is far the worſt enemy.*

CHAPTER XXIX.

The Parſon with his Church-Wardens.

THE Country Parſon doth often, both publickly and privately, inſtruct his Church-Wardens, what a great Charge lies upon them, and that indeed the whole order and diſcipline of the pariſh is put into their hands. If himſelf reform any thing, it is out of the overflowing of his Conſcience, whereas they are to do it by Command, and by Oath. Neither hath the place its dignity from the Eccleſiaſtical Laws only, ſince even by the Common Statute-Law, they are taken for a kind of Corporation, as being perſons enabled by that Name to take moveable goods, or chat-

tels, and to ſue, and to be ſued at Law concerning ſuch goods for the uſe and profit of their Pariſh: and by the ſame Law they are to levy penalties for negligence in reſorting to Church, or for diſorderly carriage in time of Divine Service. Wherefore the Parſon ſuffers not the place to be vilified or debaſed, by being caſt on the lower rank of people; but invites and urges the beſt unto it, ſhewing that they do not loſe, or go leſs, but gain by it; it being the greateſt honour of this world, to do God and his choſen ſervice; or as *David* ſays, to be even a door-keeper in the houſe of God. Now the *Canons being the Church-Warden's Rule*, the Parſon adviſeth them to read, or hear them read often, as alſo the Viſitation Articles, which are grounded upon the Canons, that ſo they may know their duty, and keep their Oath the better; in which regard, conſidering the great Conſequence of their place, and more of their Oath, he wiſheth them by no means to ſpare any, though never ſo great; but if after gentle and neighbourly admonitions, they ſtill perſiſt in ill, to preſent them; yea though they be Tenants, or otherwiſe engaged to the Delinquent: for their obligation to God, and their own ſoul, is above any temporal tie. Do well and right, and let the world ſink.

CHAPTER XXX.

The Parſon's Conſideration of Providence.

THE Country Parſon, conſidering the great aptneſs, Country people have to think that all things come by a kind of natural courſe; and that if they ſow and ſoil their grounds, they muſt have corn; if they keep and fodder well their cattle, they muſt have milk, and Calves; labours to reduce them to ſee God's hand in all things, and to believe, that things are not ſet in ſuch an inevitable order, but that God often changeth it according as he ſees fit, either for reward or puniſhment. To this end he repreſents to his flock, that God hath, and exerciſeth a *threefold Power* in every thing which concerns man. The *Firſt is a ſuſtaining power*; the *Second, a governing power*; the *Third, a ſpiritual power*. By his *ſuſtaining power* he preſerves and actuates every thing in his being; ſo that corn doth not grow by any other virtue, than by that which he continually ſupplies, as the corn needs it; without which ſupply the corn would inſtantly dry up, as a river would, if the fountain were ſtopped. And it is obſervable, that if any thing could preſume

of an inevitable courſe, and conſtancy in their operations, certainly it ſhould be either the Sun in heaven, or the fire on earth, by reaſon of their fierce, ſtrong, and violent natures; yet when God pleaſed, the Sun ſtood ſtill, the fire burned not. By God's *governing power* he preſerves and orders the references of things one to the other, ſo that though the corn do grow, and be preſerved in that act by his *ſuſtaining power*, yet if he ſuit not other things to the growth, as ſeaſons, and weather, and other accidents, by his *governing power*, the faireſt harveſts come to nothing. And it is obſervable, that God delights to have men feel, and acknowledge, and reverence his power, and therefore he often overturns things, when they are thought paſt danger; that is his time of interpoſing: As when a Merchant hath a ſhip come home after many a ſtorm, which it hath eſcaped, he deſtroys it ſometimes in the very Haven; or if the goods be houſed, a fire hath broken forth, and ſuddenly conſumed them. Now this he doth, that men ſhould perpetuate, and not break off their acts of dependence, how fair ſoever the opportunities preſent themſelves. So that if a Farmer ſhould depend upon God all the year, and being ready to put hand to ſickle, ſhall then ſecure himſelf, and think all cock ſure; then God ſends ſuch weather, as lays the corn, and deſtroys it: or if he depend on God further,

even till he imbarn his corn, and then think all ſure; God ſends a fire and conſumes all that he hath: For that he ought not to break off, but to continue his dependence on God, not only before the corn is inned, but after alſo; and, indeed, to depend, and fear continually. *The third power is ſpiritual*, by which God turns all outward bleſſings to inward advantages. So that if a Farmer hath both a fair harveſt, and that alſo well inned, and imbarned, and continuing ſafe there; yet if God give him not the Grace to uſe and utter this well, all his advantages are to his loſs. Better were his corn burnt, than not ſpiritually improved. And it is obſervable in this, how God's goodneſs ſtrives with man's refractorineſs; Man would ſit down at this world, God bids him ſell it, and purchaſe a better: Juſt as a Father who hath in his hand an apple, and a piece of gold under it; the Child comes, and with pulling, gets the apple out of his Father's hand: his Father bids him throw it away, and he will give him the gold for it, which the Child utterly refuſing, eats it, and is troubled with worms: So is the carnal and wilful man with the worm of the grave in this world, and the worm of Conſcience in the next.

CHAPTER XXXI.

The Parſon in Liberty.

THE Country Parſon obſerving the manifold wiles of Satan (who plays his part ſometimes in drawing God's Servants from him, ſometimes in perplexing them in the ſervice of God) ſtands faſt in the Liberty wherewith Chriſt hath made us free. This liberty he compaſſeth by one *Diſtinction*, and that is, of what is *Neceſſary*, and what is *Additionary*. As for example: It is neceſſary that all Chriſtians ſhould pray twice a day, every day of the week, and four times on Sunday, if they be well. This is ſo neceſſary, and eſſential to a Chriſtian, that he cannot without this maintain himſelf in a Chriſtian ſtate. Beſides this, the Godly have ever added ſome hours of prayer, as at nine, or at three, or at midnight, or as they think fit, and ſee cauſe, or rather as God's ſpirit leads them. But theſe prayers are not *Neceſſary*, but *Additionary*. Now it ſo happens, that the godly petitioner upon ſome emergent interruption in the day, or by overſleeping himſelf at night, omits his *additionary* prayer. Upon this his mind begins to be perplexed, and troubled,

and Satan, who knows the exigent, blows the fire, endeavouring to diſorder the Chriſtian, and put him out of his ſtation, and to enlarge the perplexity, until it ſpread, and taint his other duties of piety, which none can perform ſo well in trouble, as in calmneſs. Here the Parſon interpoſeth with *His Diſtinction*, and ſhews the perplexed Chriſtian, that this prayer being *additionary*, not *neceſſary*; taken in, not commanded, the omiſſion thereof upon juſt occaſion ought by no means to trouble him. God knows the occaſion, as well as he, and He is as a gracious Father, who more accepts a common courſe of devotion, than diſlikes an occaſional interruption. And of this he is ſo to aſſure himſelf, as to admit no ſcruple, but to go on as cheerfully, as if he had not been interrupted. By this it is evident that the *Diſtinction* is of ſingular uſe and comfort, eſpecially to pious minds, which are ever tender, and delicate. But here there are *Two Cautions* to be added. *Firſt*, that this interruption proceed not out of ſlackneſs, or coldneſs, which will appear if the Pious ſoul foreſee and prevent ſuch interruptions, what he may, before they come, and when for all that they do come, he be a little affected therewith, but not afflicted, or troubled; if he reſent it to a miſlike, but not a grief. *Secondly*, that this interruption proceed not out of ſhame. As for example: A godly man, not

out of ſuperſtition, but of reverence to God's houſe, reſolves whenever he enters into a Church, to kneel down and pray, either bleſſing God, that he will be pleaſed to dwell among men; or beſeeching him, that whenever he repairs to his houſe, he may behave himſelf ſo as befits ſo great a preſence; and this briefly. But it happens that near the place where he is to pray, he ſpies ſome ſcoffing ruffian, who is likely to deride him for his pains: if he now, ſhall either for fear or ſhame, break his cuſtom, he ſhall do paſſing ill: ſo much the rather ought he to proceed, as that by this he may take into his Prayer humiliation alſo. On the other ſide, if I am to viſit the ſick in haſte, and my neareſt way lie through the Church, I will not doubt to go without ſtaying to pray there (but only, as I paſs, in my heart) becauſe this kind of Prayer is *additionary*, not *neceſſary*, and the other duty overweighs it: So that if any ſcruple ariſe, I will throw it away, and be moſt confident, that God is not diſpleaſed. This diſtinction may run through all Chriſtian duties, and it is a great ſtay and ſettling to religious ſouls.

CHAPTER XXXII.

The Parſon's Surveys.

THE Country Parſon hath not only taken a particular Survey of the faults of his own Pariſh, but a general alſo of the diſeaſes of the time, that ſo, when his occaſions carry him abroad, or bring ſtrangers to him, he may be the better armed to encounter them. *The great and national ſin of this land he eſteems to be idleneſs; great in itſelf, and great in Conſequence:* For when men have nothing to do, then they fall to drink, to ſteal, to whore, to ſcoff, to revile, to all ſorts of gamings. Come, ſay they, we have nothing to do, let's go to the Tavern, or to the Stews, or what not? Wherefore the Parſon ſtrongly oppoſeth this ſin, whereſoever he goes. And becauſe *Idleneſs is twofold*, the one in *having no calling*, the other in *walking careleſſly in our calling*, he firſt repreſents to every body the neceſſity of a vocation. The reaſon of this aſſertion is taken from the nature of man, wherein God hath placed two great inſtruments, Reaſon in the Soul, and a hand in the Body, as engagements of working; ſo that even *in Paradiſe man had a Calling*, and how

much more out of Paradiſe, when the evils which he is now ſubject unto, may be prevented, or diverted by reaſonable employment. Beſides, *every gift or ability is a talent to be accounted for*, and to be improved to our Maſter's Advantage. Yet *it is alſo a debt to our country to have a Calling;* and it concerns the Commonwealth, that none ſhould be idle, but all buſied. Laſtly, riches are the bleſſing of God, and the great inſtrument of doing admirable good; therefore all are to procure them honeſtly and ſeaſonably when they are not better employed. Now this reaſon croſſeth not our Saviour's precept of ſelling what we have, becauſe when we have ſold all, and given it to the poor, we muſt not be idle, but labour to get more, that we may give more, according to St. *Paul's* rule, *Epheſians* iv. 28, 1 *Theſſalonians* iv. 11, 12. So that our Saviour's ſelling is ſo far from croſſing Saint *Paul's* working, that it rather eſtabliſheth it, ſince they that have nothing, are fitteſt to work. Now becauſe the only oppoſer to this Doctrine is the Gallant, who is witty enough to abuſe both others, and himſelf, and who is ready to aſk, if he ſhall mend ſhoes, or what he ſhall do? Therefore the Parſon unmoved, ſheweth, that *ingenuous and fit* employment is never wanting to thoſe that ſeek it. But if it ſhould be, the Aſſertion ſtands thus: All are either to have a Calling, or prepare for it: He

that hath or can have yet no employment, if he truly, and ſeriouſly prepare for it, he is ſafe and within bounds. Wherefore all are either preſently to enter into a Calling, if they be fit for it, and it for them; or elſe to examine with care, and advice, what they are fitteſt for, and to prepare for that with all diligence. But it will not be amiſs in this exceeding uſeful point to deſcend to particulars; for exactneſs lies in particulars. Men are either ſingle, or married: The married and houſekeeper hath his hands full, if he do what he ought to do. For there are two branches of his affairs; firſt, the improvement of his family, by bringing them up in the fear and nurture of the Lord; and ſecondly, the improvement of his grounds, by drowning, or draining, or ſtocking, or fencing, and ordering his land to the beſt advantage both of himſelf and his neighbours. The *Italian* ſays, *None fouls his hands in his own buſineſs*; and it is an honeſt, and juſt care, ſo it exceed not bounds, for every one to employ himſelf to the advancement of his affairs, that he may have wherewithal to do good. But his family is his beſt care, to labour Chriſtian ſouls, and raiſe them to their height, even to heaven: to dreſs and prune them, and take as much joy in a ſtraight-growing child, or ſervant, as a Gardener doth in a choice Tree. Could men find out this delight, they would ſeldom be from

home; whereas now, of any place they are leaſt there. But if after all this care well diſpatched, the houſekeeper's Family be ſo ſmall, and his dexterity ſo great, that he have leiſure to look out, the village or Pariſh which either he lives in, or is near unto it, is his employment. He conſiders every one there, and either helps them in *particular*, or hath *general* Propoſitions to the whole Town or Hamlet, of advancing the public Stock, and managing Commons, or Woods, according as the place ſuggeſts. But if he may be of the Commiſſion of Peace, there is nothing to that: No Commonwealth in the world hath a braver Inſtitution than that of Juſtices of the Peace: for it is both a ſecurity to the King, who hath ſo many diſperſed Officers at his beck throughout the Kingdom, accountable for the public good; and alſo an honourable employment of a Gentle, or Nobleman in the Country he lives in, enabling him with power to do good, and to reſtrain all thoſe, who elſe might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravity and ripeneſs of judgment for ſo excellent a Place, not to refuſe, but rather to procure it. And whereas there are uſually three Objections made againſt the Place; the one, the abuſe of it, by taking petty Country bribes; the other, the caſting of it on mean perſons, eſpecially in ſome Shires; and laſtly, the trouble of

it: Theſe are ſo far from deterring any good man from the place, that they kindle them rather to redeem the Dignity either from true faults, or unjuſt aſperſions. Now, for ſingle men, they are either Heirs, or younger Brothers: The Heirs are to prepare in all the forementioned points againſt the time of their practice. Therefore they are to mark their Father's diſcretion in ordering his Houſe and Affairs; and alſo elſewhere, when they ſee any remarkable point of Education or good huſbandry, and to tranſplant it in time to his own home, with the ſame care as others, when they meet with good fruit, get a graft of the Tree, enriching their Orchard, and neglecting their Houſe. Beſides, they are to read Books of Law and Juſtice; eſpecially the Statutes at large. As for better Books of Divinity, they are not in this Conſideration, becauſe we are about a Calling, and a preparation thereunto. But chiefly, and above all things, they are to frequent Seſſions and Aſſizes; for it is both an honour which they owe to the Reverend Judges and Magiſtrates, to attend them at leaſt in their Shire; and it is a great advantage to know the practice of the Land; for our Law is Practice. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travel over the King's Dominions, cutting out the Kingdom into Portions, which every year

he ſurveys piece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burgeſs there; for there is no School to a Parliament. And when he is there, he muſt not only be a morning man, but at Committees alſo; for there the particulars are exactly diſcuſſed, which are brought from thence to the Houſe but in general. When none of theſe occaſions call him abroad, every morning that he is at home he muſt either ride the Great Horſe, or exerciſe ſome of his Military Poſtures. For all Gentlemen, that are *now* weakened, and diſarmed with ſedentary lives, are to know the uſe of their Arms: and as the Huſbandman labours for them, ſo muſt they fight for, and defend them, when occaſion calls. This is the duty of each to other, which they ought to fulfil: And the Parſon is a lover and exciter to juſtice in all things, even as *John the Baptiſt* ſquared out to every one (even to ſoldiers) what to do. As for younger Brothers, thoſe whom the Parſon finds looſe, and not engaged in ſome Profeſſion by their Parents, whoſe neglect in this point is intolerable, and a ſhameful wrong both to the Commonwealth, and their own Houſe: To them, after he hath ſhewed the unlawfulneſs of ſpending the day in dreſſing, complimenting, viſiting, and ſporting, he firſt commends the ſtudy of the Civil Law, as a brave, and wiſe knowledge, the Profeſſors

whereof were much employed by *Queen Elizabeth*, becauſe it is the key of *Commerce*, and diſcovers the rules of foreign Nations. Secondly, he commends the Mathematics, as the only wonder-working knowledge, and therefore requiring the beſt ſpirits. After the ſeveral knowledge of theſe, he adviſeth to inſiſt and dwell chiefly on the two noble branches thereof, of Fortification, and Navigation; The one being uſeful to all Countries, and the other eſpecially to Iſlands. But if the young Gallant think theſe Courſes dull, and phlegmatic, where can he buſy himſelf better than in thoſe new Plantations, and diſcoveries, which are not only a noble, but alſo as they may be handled, a religious employment? Or let him travel into *Germany* and *France*, and obſerving the Artifices, and Manufactures there, tranſplant them hither, as divers have done lately, to our Country's advantage.

CHAPTER XXXIII.

The Parſon's Library.

THE Country Parſon's Library is a holy Life: for beſides the bleſſing that that brings upon it, there being a promiſe, that if the Kingdom of God be firſt ſought, all

other things ſhall be added, even itſelf is a Sermon. For the temptations with which a good man is beſet, and the ways which he uſed to overcome them, being told to another, whether in private conference, or in the Church, are a Sermon. He that hath conſidered how to carry himſelf at Table about his appetite, if he tell this to another, preacheth; and much more feelingly, and judiciouſly, than he writes his rules of temperance out of Books. So that the Parſon having ſtudied and maſtered all his luſts and affections within, and the whole Army of Temptations without, hath ever ſo many Sermons ready penned, as he hath victories. And it fares in this as it doth in Phyſic: He that hath been ſick of a Conſumption, and knows what recovered him, is a Phyſician, ſo far as he meets with the ſame diſeaſe, and temper: and can much better, and particularly do it, than he that is generally learned, and was never ſick. And if the ſame perſon had been ſick of all diſeaſes, and were recovered of all, by things that he knew, there were no ſuch Phyſician as he, both for ſkill and tenderneſs. Juſt ſo it is in Divinity, and that not without manifeſt reaſon: for though the temptations may be diverſe in divers Chriſtians, yet the victory is alike in all, being by the ſelf-ſame Spirit. Neither is this true only in the military ſtate of a Chriſtian life, but even in the peaceable alſo; when the

ſervant of God, freed for a while from temptation, in a quiet ſweetneſs ſeeks how to pleaſe his God. Thus the Parſon conſidering that repentance is the great virtue of the Goſpel, and one of the firſt ſteps of pleaſing God, having for his own uſe examined the nature of it, is able to explain it after to others. And particularly, having doubted ſometimes, whether his repentance were true, or at leaſt in that degree it ought to be, ſince he found himſelf ſometimes to weep more for the loſs of ſome temporal things than for offending God, he came at length to this reſolution, that repentance is an act of the mind, not of the Body, even as the Original ſignifies; and that the chief thing which God in Scriptures requires, is the heart, and the ſpirit, and to worſhip him in truth, and ſpirit. Wherefore in caſe a Chriſtian endeavour to weep, and cannot, ſince we are not Maſters of our bodies, this ſufficeth. And conſequently he found, that the eſſence of repentance, that it may be alike in all God's children (which as concerning weeping it cannot be, ſome being of a more melting temper than others) conſiſteth in a true deteſtation of the ſoul, abhorring and renouncing ſin, and turning unto God in truth of heart, and newneſs of life: Which acts of repentance are and muſt be found in all God's ſervants. Not that weeping is not uſeful, where it can be, that ſo

the body may join in the grief, as it did in the ſin; but that, ſo the other acts be, that is not neceſſary: ſo that he as truly repents who performs the other acts of repentance, when he cannot more, as he that weeps a flood of tears. This inſtruction and comfort the Parſon getting for himſelf, when he tells it to others, becomes a ſermon. The like he doth in other Chriſtian virtues, as of Faith, and Love, and the Caſes of Conſcience belonging thereto, wherein (as St. *Paul* implies that he ought, *Romans* ii.) he firſt preacheth to himſelf, and then to others.

CHAPTER XXXIV.

The Parſon's Dexterity in applying of Remedies.

THE Country Parſon knows, that there is a *double ſtate of a Chriſtian*, even in this life, the one *military*, the other *peaceable*. The *military* is, when we are aſſaulted with temptations either from within or from without. The *Peaceable* is, when the Devil for a time leaves us, as he did our Saviour, and the Angels miniſter to us their own food, even joy, and peace, and comfort in the Holy Ghoſt. Theſe two ſtates were in our Saviour, not only in the beginning of his preaching, but

afterwards alſo, as *Matth.* xxii. 35, He was tempted: And *Luke* x. 21, He rejoiced in Spirit: And they muſt be likewiſe in all that are his. Now the Parſon having a Spiritual judgment, according as he diſcovers any of his Flock to be in one or the other ſtate, ſo he applies himſelf to them. Thoſe that he finds in the *peaceable ſtate*, he adviſeth to be very vigilant, and *not to let go the reins as ſoon as the horſe goes eaſy*. Particularly, he counſelleth them to two things: Firſt, to take heed, leſt their quiet betray them (as it is apt to do) to a coldneſs, and careleſſneſs in their devotions, but to labour ſtill to be as fervent in Chriſtian duties, as they remember themſelves were, when affliction did blow the coals. Secondly, not to take the full compaſs and liberty of their Peace: not to eat of all thoſe diſhes at table, which even their preſent health otherwiſe admits; nor to ſtore their houſe with all thoſe furnitures, which even their preſent plenty of wealth otherwiſe admits; nor when they are among them that are merry, to extend themſelves to all that mirth, which the preſent occaſion of wit and company otherwiſe admits; but to put bounds and hoops to their joys: ſo will they laſt the longer, and when they depart, return the ſooner. *If we would judge ourſelves, we ſhould not be judged;* and if we would bound ourſelves, we ſhould not be bounded. But if they ſhall fear,

that at ſuch, or ſuch a time their peace and mirth have carried them further than this moderation, then to take *Job's* admirable Courſe, who ſacrificed leſt his Children ſhould have tranſgreſſed in their mirth: ſo let them go, and find ſome poor afflicted ſoul, and there be bountiful, and liberal; for with ſuch ſacrifices God is well pleaſed. Thoſe that the Parſon finds in the military ſtate, he fortifies, and ſtrengthens with his utmoſt ſkill. Now in thoſe that are tempted, whatſoever is unruly, falls upon *Two Heads;* Either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or elſe, though there be a great Governor of all things, yet to them he is loſt, as if they ſaid, *God doth forſake and perſecute them, and there is none to deliver them.* If the Parſon ſuſpect the firſt, and find ſparks of ſuch thoughts now and then to break forth, then without oppoſing directly (for diſputation is no Cure for Atheiſm) he ſcatters in his diſcourſe three ſorts of Arguments. The *Firſt* taken from Nature, the *ſecond* from the law, the third from grace. For Nature, he ſees not how a houſe could be either built without a builder, or kept in repair without a houſekeeper. He conceives not poſſibly, how the winds ſhould blow ſo much as they can, and the ſea rage as much as it can, and all things do what they can, and all, not only without diſſolution

of the whole, but alſo of any part, by taking away ſo much as the uſual ſeaſons of ſummer and winter, earing and harveſt. Let the weather be what it will, ſtill we have bread, though ſometimes more, ſometimes leſs; wherewith alſo a careful *Joſeph* might meet. He conceives not poſſibly, how he that would believe a Divinity, if he had been at the Creation of all things, ſhould leſs believe it, ſeeing the Preſervation of all things; For Preſervation is a Creation; and more, it is a continued Creation, and a Creation every moment. *Secondly, For the law,* there may be ſo evident, though unuſed a proof of Divinity taken from thence, that the Atheiſt, or Epicurean can have nothing to contradict. The Jews yet live and are known: they have their Law and Language bearing witneſs to them, and they to it: they are Circumciſed to this day, and expect the promiſes of the Scripture; their Country alſo is known, the places, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an inacceſſible deſert. Wherefore if the Jews live, all the great wonders of old live in them, and then who can deny the ſtretched-out arm of a mighty God? eſpecially ſince it may be a juſt doubt, whether, conſidering the ſtubbornneſs of the Nation, their living then in their Country, under ſo many miracles were a ſtranger thing, than their preſent exile, and diſability to live

in their Country. And it is obſervable, that this very thing was intended by God, that the Jews ſhould be his proof, and witneſſes, as he calls them, *Iſaiah* xliii. 12. And their very diſperſion in all Lands, was intended not only for a puniſhment to them; but for an exciting of others by their ſight, to the acknowledging of God and his power, *Pſalm* lix. 11. And, therefore, this kind of puniſhment was choſen rather than any other. *Thirdly, For Grace.* Beſides the continual ſucceſſion (ſince the Goſpel) of Holy men, who have borne witneſs to the truth, (there being no reaſon why any ſhould diſtruſt *St. Luke*, or *Tertullian*, or *Chryſtoſtom*, more than *Tully*, *Virgil*, or *Livy*;) There are two Prophecies in the Goſpel, which evidently argue Chriſt's Divinity by their ſucceſs: the one concerning the woman that ſpent the ointment on our Saviour, for which he told, that it ſhould never be forgotten, but with the Goſpel itſelf be preached to all ages, *Matthew* xxvi. 13. The other concerning the deſtruction of *Jeruſalem*; of which our Saviour ſaid, that that generation ſhould not paſs, till all were fulfilled, *Luke* xxi. 32. Which *Joſephus's* Hiſtory confirmeth, and the continuance of which Verdict is yet evident. To theſe might be added the Preaching of the Goſpel in all Nations, *Matthew* xxiv. 14, which we ſee even miraculouſly effected in theſe new diſcoveries, God

turning Men's Covetouſneſs, and Ambitions to the effecting of his Word. Now a Prophecy is a wonder ſent to Poſterity, leſt they complain of want of wonders. It is a Letter ſealed, and ſent, which to the Bearer is but Paper, but to the receiver, and opener, is full of power. He that ſaw Chriſt open a blind man's eyes, ſaw not more divinity, than he that reads the woman's ointment in the Goſpel, or ſees *Jeruſalem* deſtroyed. With ſome of theſe heads enlarged, and woven into his diſcourſe, at ſeveral times and occaſions, the Parſon ſettleth wavering minds. But if he ſees them nearer deſperation, than Atheiſm, not ſo much doubting a God, as that he is theirs; then he dives into the boundleſs Ocean of God's Love, and the unſpeakable riches of his loving-kindneſs. He hath one argument unanſwerable. If God hate them, either he doth it as they are Creatures, duſt and aſhes; or as they are ſinful. As Creatures, he muſt needs love them; for no perfect Artiſt ever yet hated his own work. As ſinful, he muſt much more love them; becauſe notwithſtanding his infinite hate of ſin, his love overcame that hate; and with an exceeding great victory; which in the Creation needed not, gave them love for love, even the Son of his love out of his boſom of love. So that man, which way ſoever he turns, hath two pledges of God's love, that in the mouth of two or

three witneſſes every word may be eſtabliſhed; the one in his *Being*, the other in his *ſinful Being*: and this as the more faulty in him, ſo the more glorious in God. And all may certainly conclude, that God loves them, till either they deſpiſe that love; or deſpair of his mercy: not any ſin elſe, but is within his love; but the deſpiſing of love muſt needs be without it. The thruſting away of his arm makes us only not embraced.

CHAPTER XXXV.

The Parſon's Condeſcending.

THE Country Parſon is a Lover of old Cuſtoms, if they be good and harmleſs; and the rather, becauſe Country people are much addicted to them, ſo that to favour them therein is to win their hearts, and to oppoſe them therein is to deject them. If there be any ill in the cuſtom, that may be ſevered from the good, he pares the apple, and gives them the clean to feed on. Particularly he loves *Proceſſion*, and maintains it, becauſe there are contained therein *four* manifeſt *advantages*: *Firſt*, A bleſſing of God for the fruits of the field: *Secondly*, Juſtice in the Preſervation of

bounds: *Thirdly*, Charity in loving walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any: *Fourthly*, Mercy in relieving the poor by a liberal diſtribution and largeſs, which at that time is, or ought to be uſed. Wherefore he exacts of all to be preſent at the perambulation, and thoſe that withdraw, and ſever themſelves from it, he miſlikes, and reproves as uncharitable and unneighbourly; and if they will not reform, preſents them. Nay, he is ſo far from condemning ſuch aſſemblies, that he rather procures them to be often, as knowing that abſence breeds ſtrangeneſs, but preſence love. Now love is his buſineſs and aim; wherefore he likes well, that his Pariſh at good times invite one another to their houſes, and he urgeth them to it: and ſometimes, where he knows there hath been or is a little difference, he takes one of the parties, and goes with him to the other, and all dine or ſup together. *There is much preaching in this friendlineſs.* Another old Cuſtom there is of ſaying, when light is brought in, *God ſend us the light of heaven;* And the Parſon likes this very well: neither is he afraid of praiſing, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Bleſſing, and as great as food, for which we give thanks; and thoſe that think this ſuperſtitious, neither know ſu-

perſtition nor themſelves. As for thoſe that are aſhamed to uſe this form as being old, and obſolete, and not the faſhion, he reforms and teaches them, that at Baptiſm they profeſſed not to be aſhamed of Chriſt's Croſs, or for any ſhame to leave that which is good. He that is aſhamed in ſmall things, will extend his puſillanimity to greater. Rather ſhould a Chriſtian Soldier take ſuch occaſions to harden himſelf, and to further his exerciſes of Mortification.

CHAPTER XXXVI.

The Parſon Bleſſing.

THE Country Parſon wonders, that *Bleſſing the People* is in ſo little uſe with his brethren: whereas he thinks it not only *a grave, and reverend thing*, but *a beneficial* alſo. Thoſe who uſe it not; do ſo either out of niceneſs, becauſe they like the ſalutations, and compliments, and forms of worldly language better; which conformity and faſhionableneſs is ſo exceeding unbefitting a Miniſter, that it deſerves reproof, not refutation: Or elſe, becauſe they think it empty and ſuperfluous. But that which the Apoſtles uſed ſo diligently in their writings,

nay, which our Saviour himſelf uſed, *Mark* x. 16, cannot be vain and ſuperfluous. But this was not proper to Chriſt, or the apoſtles only, no more than to be a ſpiritual Father was appropriated to them. And if temporal Fathers bleſs their children, how much more may, and ought Spiritual Fathers? Beſides, *the Prieſts of the Old Teſtament were commanded to Bleſs the people*, and the form thereof is preſcribed, *Numbers* vi. Now as the Apoſtle argues in another caſe; if the Miniſtration of condemnation did bleſs, how ſhall not the Miniſtration of the Spirit exceed in bleſſing? The fruit of this bleſſing good *Hannah* found, and received with great joy, 1 *Samuel* i. 18, though it came from a man diſallowed by God: for it was not the perſon, but Prieſthood, that bleſſed; ſo that even ill Prieſts may bleſs. Neither have the Miniſters power of Bleſſing only, but alſo of Curſing. So in the Old Teſtament, *Eliſha* curſed the children, 2 *Kings* ii. 24, which though our Saviour reproved as unfitting for his particular, who was to ſhow all humility before his Paſſion, yet he allows it in his Apoſtles. And therefore, *St. Peter* uſed that fearful imprecation to *Simon Magus*, *Acts* viii., *Thy money periſh with thee:* and the event confirmed it: ſo did *St. Paul*, 2 *Timothy* iv. 14, and 1 *Timothy* i. 20. Speaking of *Alexander* the coppersmith, who had withſtood his preaching,

The Lord (ſaith he) *reward him according to his works.* And again, of *Hymeneus* and *Alexander*, he ſaith, he had *delivered them to Satan, that they might learn not to Blaſpheme.* The Forms both of Bleſſing, and Curſing, are expounded in the Common Prayer Book: the one in, *The Grace of our Lord Jeſus Chriſt*, &c. and, *The Peace of God*, &c.; the other in general, *in the Commination.* Now Bleſſing differs from prayer, in aſſurance, becauſe it is not performed by way of requeſt, but of confidence, and power, effectually applying God's favour to the bleſſed, by the intereſting of that dignity wherewith God hath inveſted the Prieſt, and engaging of God's own power and inſtitution for a Bleſſing. The neglect of this duty in Miniſters themſelves hath made the people alſo neglect it; ſo that they are ſo far from craving this benefit from their ghoſtly Father, that they oftentimes go out of Church before he hath bleſſed them. In the time of Popery, the Prieſt's *Benedicite* and his holy water were over highly valued; and now we are fallen to the clean contrary, even from ſuperſtition to coldneſs and Atheiſm. But the Parſon firſt values the gift in himſelf, and then teacheth his Pariſh to value it. And it is obſervable, that if a Miniſter talk with a great man in the ordinary courſe of complimenting language, he ſhall be eſteemed as ordinary complimenters; but if he often interpoſe a Bleſſing,

when the other gives him juſt opportunity, by ſpeaking any good, this unuſual form begets a reverence, and makes him eſteemed according to his profeſſion. The ſame is to be obſerved in writing Letters alſo. To conclude, if all men are to bleſs upon occaſion, as appears *Romans* xii. 14, how much more thoſe who are ſpiritual Fathers?

CHAPTER XXXVII.

Concerning Detraction.

THE Country Parſon perceiving, that moſt, when they are at leiſure, make others' faults their entertainment and diſcourſe, and that even ſome good men think, ſo they ſpeak truth, they may diſcloſe another's fault, finds it ſomewhat difficult how to proceed in this point. For if he abſolutely ſhut up men's mouths, and forbid all diſcloſing of faults, many an evil may not only be, but alſo ſpread in his Pariſh, without any remedy (which cannot be applied without notice) to the diſhonour of God, and the infection of his flock, and the diſcomfort, diſcredit and hindrance of the Paſtor. On the other ſide, if it be unlawful to open faults, no benefit or advantage can make it

lawful; for *we muſt not do evil that good may come of it*. Now the Parſon taking this point to taſk, which is ſo exceeding uſeful, and hath taken ſo deep root, that it ſeems the very life and ſubſtance of Converſation, hath proceeded thus far in the diſcuſſing of it. Faults are either notorious or private. Again, notorious faults are either ſuch as are made known by common fame (and of theſe, thoſe that know them may talk, ſo they do it not with ſport, but commiſeration;) or elſe ſuch as have paſſed judgment, and been corrected either by whipping, or impriſoning, or the like. Of theſe alſo men may talk, and more, they may diſcover them to thoſe that know them not; becauſe *infamy is a part of the ſentence againſt malefactors*, which the Law intends, as is evident by thoſe which are branded for rogues, that they may be known, or put into the ſtocks, that they may be looked upon. But ſome may ſay, though the Law allow this, the Goſpel doth not, which hath ſo much advanced Charity, and ranked backbiters among the generation of the wicked, *Romans* i. 30. But this is eaſily anſwered: as the executioner is not uncharitable, that takes away the life of the condemned, except, beſides his office, he add a tincture of private malice, in the joy and haſte of acting his part; ſo neither is he that defames him whom the Law would have defamed, ex-

cept he alſo do it out of rancour. For in infamy, all are executioners, and the Law gives a malefactor to all to be defamed. And as malefactors may loſe and forfeit their goods or life, ſo may they their good name, and the poſſeſſion thereof, which before their offence and Judgment they had in all men's breaſts; for all are honeſt till the contrary be proved. Beſides, it concerns the Common-Wealth that Rogues ſhould be known, and Charity to the public hath the precedence of private Charity. So that it is ſo far from being a fault to diſcover ſuch offenders, that it is a duty rather, which may do much good, and ſave much harm. Nevertheleſs, if the puniſhed Delinquent ſhall be much troubled for his ſins, and turn quite another man, doubtleſs then alſo men's affections and words muſt turn, and forbear to ſpeak of that which even God himſelf hath forgotten.

The Author's Prayer before Sermon.

O ALMIGHTY and ever living Lord God! Majeſty, and Power, and Brightneſs, and Glory! How ſhall we dare to appear before thy face, who are contrary to thee, in all we call thee? for we are darkneſs, and weakneſs, and filthineſs, and ſhame. Miſery and

ſin fill our days; yet art thou our Creator, and we thy work. Thy hands both made us, and alſo made us lords of all thy creatures; giving us one world in ourſelves, and another to ſerve us: then didſt thou place us in Paradiſe, and wert *proceeding ſtill on in thy favours, until we interrupted thy counſels, diſappointed thy purpoſes, and ſold our God, our glorious, our gracious God for an apple. O write it! O brand it in our foreheads for ever: for an apple once we loſt our God, and ſtill loſe him for no more; for money, for meat, for diet: But thou, Lord, art patience, and pity, and ſweetneſs, and love; therefore we ſons of men are not conſumed. Thou haſt exalted thy mercy above all things, and haſt made our ſalvation, not our puniſhment, thy glory: ſo that then where ſin abounded, not death, but grace ſuperabounded; accordingly when we had ſinned beyond any help in heaven or earth, then thou ſaidſt, Lo, I come! then did the Lord of life, unable of himſelf to die, contrive to do it. He took fleſh, he wept, he died; for his enemies he died; even for thoſe that derided him then, and ſtill deſpiſe him. Bleſſed Saviour! many waters could not quench thy love, nor no pit overwhelm it! But though the ſtreams of thy blood were current through darkneſs, grave, and hell, yet by theſe thy conflicts, and* ſeemingly *hazards, didſt thou ariſe triumphant, and therein madeſt us victorious.*

Neither doth thy love yet ſtay here! for this word of thy rich peace and reconciliation thou haſt

committed, not to Thunder or Angels, but to ſilly and ſinful men; even to me, pardoning my ſins, and bidding me go feed the people of thy love.

Bleſſed be the God of Heaven and Earth, who only doth wondrous things. Awake, therefore, my Lute and my Viol! awake all my powers to glorify thee! We praiſe thee, we bleſs thee, we magnify thee for ever! And now, O Lord, in the power of thy Victories, and in the ways of thy ordinances, and in the truth of thy Love, Lo, we ſtand here, beſeeching thee to bleſs thy word, wherever ſpoken this day throughout the univerſal Church. O make it a word of power and peace, to convert thoſe who are not yet thine, and to confirm thoſe that are; particularly, bleſs it in this thy own Kingdom, which thou haſt made a Land of light, a ſtorehouſe of thy treaſures and mercies. O let not our fooliſh and unworthy hearts rob us of the continuance of this thy ſweet love; but pardon our ſins, and perfect what thou haſt begun. Ride on, Lord, becauſe of the word of truth, and meekneſs, and righteouſneſs, and thy right hand ſhall teach thee terrible things. Eſpecially, bleſs this portion here aſſembled together, with thy unworthy Servant ſpeaking unto them: Lord Jeſu! teach thou me, that I may teach them: Sanctify and enable all my powers, that in their full ſtrength they may deliver thy meſſage reverently, readily, faithfully, and fruitfully! O make thy word a ſwift word, paſſing from the ear to the heart, from the heart to the life and converſation: that as the

rain returns not empty, ſo neither may thy word, but accompliſh that for which it is given. O Lord, hear! O Lord, forgive! O Lord, hearken, and do ſo for thy bleſſed Son's ſake, in whoſe ſweet and pleaſing words, we ſay, Our Father, &c.

Prayer after Sermon.

BLESSED be God, and the Father of all mercy, who continueth to pour his benefits upon us! Thou haſt elected us, thou haſt called us, thou haſt juſtified us, ſanctified, and glorified us; Thou waſt born for us, and thou livedſt and diedſt for us: Thou haſt given us the bleſſings of this life, and of a better. O Lord, thy bleſſings hang in cluſters, they come trooping upon us! they break forth like mighty waters on every ſide. And now, Lord, thou haſt fed us with the bread of life; ſo man did eat Angels' food. O Lord, bleſs it; O Lord, make it health and ſtrength unto us, ſtill ſtriving and proſpering ſo long within us, until our obedience reach *thy meaſure of thy love, who haſt done for us as much as may be. Grant this, dear Father, for thy Son's ſake, our only Saviour; To whom with thee and the Holy Ghoſt, three Perſons, but one moſt glorious incomprehenſible God, be aſcribed all Honour, and Glory, and Praiſe, ever. Amen.*

Preface and Notes, by George Herbert, to the Divine Conſiderations,

Treating of thoſe things which are moſt Profitable, moſt Neceſſary, and moſt Perfect in our Chriſtian Profeſſion, by John Valdeſſo.*

Mr. G. Herbert to Maſter N[icholas] F[arrer,] upon his Tranſlation of Valdeſſo.

MY dear and deſerving Brother, your Valdeſſo *I now return with many thanks, and ſome notes, in which, perhaps, you will diſcover ſome care, which I forbear not in the midſt of my griefs; Firſt, for your ſake, becauſe I would do nothing negligently that you commit unto me; Secondly, for the Author's ſake, whom I conceive to have been a true*

* Printed at Cambridge, 1646.

ſervant of God, and to ſuch, and all that is theirs, I owe diligence; Thirdly, for the Church's ſake, to whom by Printing it, I would have you conſecrate it. You owe the Church a debt, and God hath put this into your hands (as he ſent the fiſh with money to Saint Peter) *to diſcharge it; happily alſo with this (as his thoughts are fruitful), intending the honour of his ſervant the author, who being obſcured in his own country, he would have to flouriſh in this land of light and region of the Goſpel, among his choſen. It is true there are ſome things which I like not in him, as my fragments will expreſs, when you read them; nevertheleſs I wiſh you by all means to publiſh it, for theſe three eminent things obſervable therein: Firſt, that God in the midſt of popery ſhould open the eyes of one to underſtand and expreſs ſo clearly and excellently the intent of the Goſpel, in the acceptation of Chriſt's righteouſneſs (as he ſhoweth through all his Conſiderations), a thing ſtrangely buried and darkened by the Adverſaries and their great ſtumbling-block. Secondly, the great honour and reverence, which he every where bears towards our dear Maſter and Lord, concluding every Conſideration almoſt with his holy Name, and ſetting his merit forth ſo piouſly; for which I do ſo love him, that were there nothing elſe, I would Print it, that with it the honour of my Lord might be publiſhed. Thirdly, the many pious rules of*

ordering our life, about mortification, and obſervation of God's kingdom within us, and the working thereof, of which he was a very diligent obſerver. Theſe three things are very eminent in the Author, and overweigh the defects, as I conceive, towards the publiſhing thereof.

From *Bemmerton*, near *Saliſbury*,
Septemb. 29, 1632.

Notes to the Divine Conſiderations.

Page 33.

HE often uſeth this manner of ſpeech, *believing by Revelation*, whereby I underſtand he meaneth only the effectual operation or illumination of the Holy Spirit, teſtifying and applying the revealed truth of the Goſpel, and not any private Enthuſiaſms or revelations: as if he ſhould ſay, A general apprehenſion, or aſſent to the promiſes of the Goſpel, by hearſay or relation from others, is not that which filleth the heart with joy and peace in believing, but the Spirit's bearing witneſs with our ſpirit, revealing and applying the general promiſes to every one in particular, with ſuch ſincerity and efficacy, that it makes him godly, righteous, and ſober all his life long. This I call *believing by Revelation, and not by relation.*

Valdeſſo, *in the paſſage to which this note is attached, conſiders the ſtate of that man who, though hard of belief, and difficult to be perſuaded, has at length been awakened to the truths of the Goſpel, as infinitely preferable to the haſty*

faith which the man who is eaſily perſuaded to adopt any opinion, is too often induced to yield to the promiſes of the Goſpel. The former, as having reſigned his prejudices to the force of truth, is ſaid to believe by Revelation; whereas the latter, as having yielded to the Goſpel the ſame weak aſſent which any other doctrines equally might have drawn from him, is ſaid to believe by relation, by human perſuaſion and the opinion of mankind.

PAGE 107.

I much miſlike the compariſon of Images and holy Scriptures, as if they were both but alphabets, and after a time to be left. The holy Scriptures have not only an elementary uſe, but a uſe of perfection; neither can they ever be exhauſted (as pictures may by a plenary circumſpection), but ſtill, even to the moſt learned and perfect in them, there is ſomewhat to be learned more: therefore David deſireth God, in the 119th Pſalm, to *open his eyes, that he might ſee the wondrous things of his law*, and that he *would make them his ſtudy*; although, by other words of the ſame Pſalm, it is evident that he was not meanly converſant in them. Indeed, he that ſhall ſo attend to the back of the letter as to neglect the conſideration of God's work in his heart through the word, doth amiſs; both are to be done: the Scriptures

ſtill uſed, and God's work within us ſtill obſerved, who works by his word, and ever in the reading of it. As for that text, *They ſhall be all taught of God*, it being Scripture, cannot be ſpoken to the diſparagement of Scripture; but the meaning is this that God in the days of the Goſpel will not give an outward law of ceremonies as of old, but ſuch a one as ſhall ſtill have the aſſiſtance of the Holy Spirit applying it to our hearts, and ever outrunning the teacher, as it did when *Peter* taught *Cornelius*. There the caſe is plain: *Cornelius* had revelation, yet *Peter* was to be ſent for; and thoſe that have inſpirations muſt ſtill uſe *Peter*, God's word: if we make another ſenſe of the Text, we ſhall overthrow all means ſave Catechizing, and ſet up enthuſiaſms.

In the Scriptures are
Doctrines, theſe ever teach more and more.
Promiſes, theſe ever comfort more and more.
Rom. xv. 4.

In this note Herbert *juſtly objects to a very quaint and far-fetched compariſon which the author draws between the Books of holy Scripture and the Images of the Roman Catholic Church. As the unlearned are fond of placing pictorial images in different ſituations, in order that the objects of their belief might never be abſent from their minds, ſo the learned delight to heap up copies of the holy Scriptures, with notes, com-*

ments, and explanations of wiſe men, that they may be furniſhed with every information which they may deſire on the ſubject of the Chriſtian faith. But, in both caſes alike, thoſe who are not endued with the true inſpiration of the Spirit, confine themſelves to the ſtudy of theſe their firſt rudiments, whereas the truly pious, who are guided by the Spirit of God, look upon Scripture in one caſe and Images in the other, as but the alphabet as it were of Chriſtianity, and to be caſt aſide, after they have once obtained the revelation and grace of God. This compariſon, as being incomplete, and in fact leading to dangerous doctrines, Herbert *very properly impugns.*

PAGE 109.

The doctrine of this Conſideration cleareth that of the former; for as the ſervant leaves not the letter when he hath read it, but keeps it by him, and reads it again and again, and the more the promiſe is delayed the more he reads it, and fortifies himſelf with it, ſo are we to do with the Scriptures, and this is the uſe of the promiſes of the Scriptures. But the uſe of the doctrinal part is more, in regard it preſents us not with the ſame thing only when it is read, as the promiſes do, but enlightens us with new conſiderations the more we read it. Much more might be ſaid, but this ſufficeth. He

himſelf allows it for *a holy converſation and refreſhment* in the 32nd Conſideration; and amongſt all divine and ſpiritual exerciſes and duties, he nameth the reading and meditation of holy Scripture for the firſt and principal, as Conſid. 47, and others; ſo that it is plain the author had a very reverend eſteem of the holy Scripture, eſpecially conſidering the time and place where he lived.

That Valdeſſo *did not undervalue the Scriptures, notwithſtanding the remarks alluded to in* Herbert's *laſt note, is evident from the paſſage to which this preſent note refers. In it the Scriptures are ſaid to be to us as a letter would be to a ſervant from his Lord, which is treaſured up by him as containing promiſes of high and unuſual favours, certain in the end to be fulfilled, although ſlow in coming.*

PAGE 122.

All the diſcourſe from this place to the end of the chapter may ſeem ſtrange, but it is ſuitable to what the Author holds elſewhere; for he maintains that it is faith and infidelity that ſhall judge us now ſince the Goſpel, and that no other ſin or virtue hath any thing to do with us; if we believe, no ſin ſhall hurt us; if we believe not, no virtue ſhall help us. Therefore he ſaith here, we ſhall not be puniſhed for evil

doing, nor rewarded for well doing or living, for all the point lies in believing or not believing. And with this expoſition the Chapter is clear enough; but the truth of the doctrine would be examined, however it may paſs for his opinion, in the Church of God there is one fundamental, but elſe variety. The Author's good meaning in this will better appear by his 98th Conſideration of faith and good works.

The arguments of the Author in this place on the "Chriſtian Liberty" may be correctly explained as Herbert *has in this note explained them. It may, however, be queſtioned whether his language is not a little too obſcure, ſo much ſo, indeed, that a haſty peruſal of the chapter might lead thoſe, who were prediſpoſed to ſuch an inference, to imagine that* Valdeſſo *had fallen into the grievous hereſy which once led ſo many men aſtray in our own country, that even ſins might be committed with impunity, and were not in fact ſinful, when a man was once a member of the inviſible Church of Chriſt, and juſtified by faith.*

PAGE 155.

He meaneth (I ſuppoſe) that a man preſume not to merit, that is, to oblige God, or juſtify himſelf before God, by any acts or exerciſes of Religion; but that he ought to pray God affectionately and fervently, to ſend him the light of

his Spirit, which may be unto him as the Sun to a traveller in his journey; he in the meanwhile applying himſelf to the unqueſtioned duties of true piety and ſincere Religion, ſuch as are Prayer, Faſting, Alms-deeds, &c. after the example of devout *Cornelius*. Or thus: There are two ſorts of acts in religion, acts of humiliation and acts of confidence and joy: the perſon here deſcribed to be in the dark ought to uſe the firſt, and to forbear the ſecond. Of the firſt ſort are repentance, prayers, faſting, alms, mortifications, &c.; of the ſecond, receiving of the Communion, praiſes, Pſalms, &c. Theſe in divers caſes ought, and were of old forborne for a time.

This note almoſt explains itſelf: in the text, to which it refers, the Spirit of God is deſcribed as gradually ſhedding its light upon the mind, in the ſame manner as the Sun breaks by degrees upon the eyes of a traveller in the dark.

PAGE 174.

In indifferent things there is room for motions, and expecting of them; but in things good, as to relieve my neighbour, God hath already revealed his will about it: therefore we ought to proceed, except there be a reſtraining motion, (as St. *Paul* had) when he would have preached in *Aſia*. And I conceive that reſtraining mo-

tions are much more frequent to the godly than inviting motions, becauſe the Scripture invites enough, for it invites us to all good. According to that ſingular place, *Phil.* iv. 8, a man is to embrace all good; but becauſe he cannot do all, God often chooſeth which he ſhall do, and that by reſtraining him from what he would not have him do.

The Author in this place is ſpeaking of motions communicated by the Spirit, either to do or to refrain from doing certain actions. Herbert's *note explains his ſentiments on that ſubject.*

PAGE 177.

This doctrine, howſoever it is true in ſubſtance, yet it requireth diſcreet and wary explaining.

The doctrine that bad men, ſuch as Pharaoh, Judas, *and other veſſels of wrath, only fulfilled parts appointed to them by God, and could not be otherwiſe than what they were.*

PAGE 199.

By renouncing the help of human learning in the ſtudying to underſtand holy Scripture, he meaneth that we ſhould not uſe it as the only or as the principal means, becauſe the anointing which we have received and abideth in us teacheth us. 1 *John* ii. 27.

The author ſpeaks of human learning as inſufficient to guide a man to the knowledge of the truth. Herbert's *note explains itſelf.*

PAGE 217.

This Chapter is conſiderable. The intent of it, that the world pierceth not godly men's actions no more than God's, is in ſome ſort true, becauſe they are ſpiritually diſcerned; 1 *Cor.* ii. 14. So likewiſe are the godly in ſome ſort exempt from laws, for the law is not made for a righteous man; 1 *Tim.* i. 9. But when he enlargeth he goes too far: for firſt, concerning *Abraham* and *Sarah*, I ever took that for a weakneſs in the great Patriarch, and that the beſt of God's ſervants ſhould have weakneſſes, is no way repugnant to the way of God's ſpirit in them, or to the Scriptures, or to themſelves, being ſtill men, though godly men. Nay, they are purpoſely recorded in Holy Writ. Wherefore, as *David's* adultery cannot be excuſed, ſo need not *Abraham's* equivocation, nor *Paul's* neither, when he profeſſed himſelf a Phariſee, which ſtrictly he was not, though in the point of Reſurrection he agreed with them and they with him. The reviling alſo of *Ananias* ſeems by his own recalling, an overſight; yet I remember the Fathers forbid us to judge of the doubtful actions of Saints in Scripture,

which is a modeſt admonition. But it is one thing not to judge, another to defend them. Secondly, when he uſeth the word juriſdiction, allowing no juriſdiction over the godly, this cannot ſtand, and it is ill doctrine in a Commonwealth. The godly are puniſhable as others when they do amiſs, and they are to be judged according to the outward fact, unleſs it be evident to others as well as to themſelves that God moved them; for otherwiſe any malefactor may pretend motions, which is inſufferable in a Commonwealth. Neither do I doubt but if *Abraham* had lived in our kingdom under government, and had killed his ſon *Iſaac*, but he might juſtly have been put to death for it by the Magiſtrate, unleſs he could have made it appear that it was done by God's immediate precept. He had done juſtly, and yet had been puniſhed juſtly, that is, *In humano foro, &c. ſecundum præſumptionem legalem:* according to the common and legal proceedings among men. So may a war be juſt on both ſides, and was juſt in the Canaanites and Iſraelites both. How the godly are exempt from laws is a known point among Divines; but when he ſays they are equally exempt with God, that is dangerous and too far. The beſt ſalve for the whole Chapter is to diſtinguiſh judgment. There is a judgment of authority (upon a fact), and there is a judgment of the learned; for as a Magiſ-

trate judgeth in his tribunal, ſo a Scholar judgeth in his ſtudy, and cenſureth this or that; whence come ſo many books of ſeveral men's opinions: perhaps he meant all of this latter, not of the former. Worldly learned men cannot judge ſpiritual men's actions; but the magiſtrate may, and ſurely this the Author meant by the word *Juriſdiction*, for ſo he uſeth the ſame word in Conſideration 68 *ad finem*.

The 62nd Conſideration treats of the dangerous and uſeleſs queſtion, how far Saints are exempt from human law, laying down at the ſame time a poſition, equally untenable in its full extent, that men have neither right nor ability to judge of thoſe things which the holy men recorded in Scripture have done, contrary to human law. The note before us was penned by Herbert *to qualify and reſtrict this doctrine.*

PAGE 220.

The Author doth ſtill diſcover too ſlight a regard of the Scripture, as if it were but children's meat, whereas there is not only milk there, but ſtrong meat alſo, *Heb.* v. 14; things hard to be underſtood, 2 *Pet.* iii. 16; things needing great conſideration, *Matt.* xxiv. 15. Beſides, he oppoſeth the teaching of the Spirit to the teaching of Scripture which the Holy Spirit wrote. Although the Holy Spirit apply

the Scripture, yet what the Scripture teacheth the Spirit teacheth; the Holy Spirit, indeed, ſome time doubly teaching, both in penning and in applying. I wonder how this opinion could befall ſo good a man as it ſeems *Valdeſſo* was, ſince the Saints of God in all ages have ever held in ſo precious eſteem the word of God, as their joy and crown, and their treaſure on earth. Yet his own practice ſeems to confute his opinion; for the moſt of his *Conſiderations*, being grounded upon ſome text of Scripture, ſhows that he was continually converſant in it, and not uſed it for a time only, and then caſt it away, as he ſays, ſtrangely. There is no more to be ſaid of this chapter, eſpecially of the fifth thing in it, but that this his opinion of the Scripture is inſufferable. As for the text of St. *Peter*, 2 *Pet.* i. 19, which he makes the ground of this Conſideration, building it all upon the word, *Until the day-ſtar ariſe*; it is nothing. How many places do the fathers bring about *Until* againſt the Heretics who diſputed againſt the virginity of the Bleſſed Virgin, out of the text, *Matt.* i. 25; where it is ſaid, *Joſeph* knew her not *Until* ſhe had brought forth her firſtborn ſon, as if afterwards he had known her; and indeed, in common ſenſe, if I bid a man ſtay in a place until I come, I do not then bid him go away, but rather ſtay longer, that I may ſpeak with him or do ſomething elſe when

I come. So St. *Peter* bidding the diſperſed *Hebrews* attend to the word till the day dawn, doth not bid them then caſt away the word, or leave it off; but, however, he would have them attend to it till that time, and then afterward they will of themſelves attend it without his exhortation. Nay, it is obſervable that in that very place he prefers the word before the ſight of the transfiguration of Chriſt. So that the word hath the precedence even of Revelation and Viſions.

In the 63rd Conſideration Valdeſſo *attempts to ſhow, "by ſeven conformities, that the holy Scripture is like a candle in a dark place, and that the Holy Spirit is like the ſunne:" in this ſhowing that ſlight regard for Scripture with which* Herbert *charges him in the note before us.*

PAGE 239.

Divines hold that juſtifying faith and the faith of miracles are divers gifts, and of a different nature; the one being *gratia gratis data*, the other *gratia gratum faciens*, this being given only to the godly, and the other ſometimes to the wicked: yet doubtleſs the beſt faith in us is defective, and arrives not to the point it ſhould, which if it did, it would do more than it does. And miracle-working, as it may be ſevered from juſtifying faith, ſo it may be a fruit of it, and an exaltation. 1 *John* v. 14.

This note is appended to the 69th Conſideration, that all men, bearing in mind the faith to work miracles, with which ſome have been endued, ſhould always judge their own faith incomplete; and, ſecondly, that their faith is always to be meaſured by their knowledge of God and Chriſt.

PAGE 247.

Though this were the Author's opinion, yet the truth of it would be examined. The 98th Conſideration, about being juſtified by faith or by good works, or condemned for unbelief or evil works, make plain the Author's meaning.

The Author in this place alludes briefly to the imputed merits of Chriſt, *apparently as if they entirely ſuperſeded human virtue, and rendered it unneceſſary.* Herbert *refers to the 98th* Conſideration *to explain this apparent inconſiſtency.*

PAGE 270.

By the Saints of the world he everywhere underſtands the cunning hypocrite, who by the world is counted a very ſaint for his outward ſhow of holineſs; and we meet with two ſorts of theſe ſaints of the world: one whoſe holineſs conſiſts in a few ceremonies and ſuperſtitious obſervations; the others in a zeal againſt theſe, and in a ſtrict performance of a few cheap

and eaſy duties of religion with no leſs ſuperſtition; both of them having forms or vizors of godlineſs, but denying the power thereof.

This note merely explains a term, "Saints of the world," which Valdeſſo *employs in the Conſideration to which the note is attached.*

PAGE 354.

Though this be the Author's opinion, yet the truth of it would be examined. The 98th Conſideration, about being juſtified by faith or by good works, or condemned for unbelief or evil works, make plain the Author's meaning.

Herbert *here repeats a note which he had attached to a previous paſſage. He again alludes to the ſame doctrine, qualifying it by a reference to a future* Conſideration.

By *Hebrew piety* he meaneth not the very Ceremonies of the *Jews*, which no Chriſtian obſerves now, but an analogate obſervation of Eccleſiaſtical and Canonical laws ſuperinduced to the Scriptures, like to that of the *Jews*, which they added to their divine Law; this being well weighed will make the Conſideration eaſy and very obſervable: for at leaſt ſome of the Papiſts are come now to what the Phariſees were come to in our Saviour's time.

This note is written to explain the term "He-

brew piety," *and in no other way refers to the text of* Valdeſſo.

PAGE 355.

This is true only of the Popiſh *Caſes of Conſcience*, which depend almoſt wholly on their Canon law and Decretals, knots of their own tying and untying; but there are other *Caſes of Conſcience*, grounded on Piety and Morality, and the difficulty of applying their general rules to particular actions, which are a moſt noble ſtudy.

Herbert *here qualifies another ſtatement of* Valdeſſo, *which would ſeem to confound the caſes of conſcience, which the Romaniſts were ſo fond of framing, with others which often ariſe in the boſoms of good men, and are founded on a regard to piety and morality.*

A Treatiſe of Temperance and Sobriety.

Written by Lud. Cornarus, Tranſlated into Engliſh by Mr. George Herbert.

HAVING obſerved in my time many of my friends, of excellent wit and noble diſpoſition, overthrown and undone by Intemperance; who, if they had lived, would have been an ornament to the world, and a comfort to their friends: I thought fit to diſcover in a ſhort Treatiſe, that Intemperance was not ſuch an evil, but it might eaſily be remedied; which I undertake the more willingly, becauſe divers worthy young men have obliged me unto it. For when they ſaw their parents and kindred ſnatched away in the midſt of their days, and me, contrariwiſe, at the age of eighty and one, ſtrong and luſty; they had a great deſire to know the way of my life, and how I came to be ſo. Wherefore, that I may ſatisfy their honeſt deſire, and withal help

many others, who will take this into conſideration, I will declare the cauſes which moved me to forſake Intemperance, and live a ſober life, expreſſing alſo the means which I have uſed therein. I ſay therefore, that the infirmities, which did not only begin, but had already gone far in me, firſt cauſed me to leave Intemperance, to which I was much addicted: For by it, and my ill conſtitution (having a moſt cold and moiſt ſtomach), I fell into divers diſeaſes, to wit, into the pain of the ſtomach, and often of the ſide, and the beginning of the Gout, with almoſt a continual fever and thirſt.

From this ill temper there remained little elſe to be expected of me, than that after many troubles and griefs I ſhould quickly come to an end; whereas my life ſeemed as far from it by Nature, as it was near it by Intemperance. When therefore I was thus affected from the thirty-fifth year of my age to the fortieth, having tried all remedies fruitleſsly, the Phyſicians told me that yet there was one help for me, if I could conſtantly purſue it, to wit, *A ſober and orderly life:* for this had every way great force for the recovering and preſerving of Health, as a diſorderly life to the overthrowing of it; as I too well by experience found. For Temperance preſerves even old men and ſickly men ſound: But Intemperance deſtroys moſt healthy and flouriſhing conſtitutions: For contrary cauſes

have contrary effects, and the faults of Nature are often amended by Art, as barren grounds are made fruitful by good huſbandry. They added withal, that unleſs I ſpeedily uſed that remedy, within a few months I ſhould be driven to that exigent, that there would be no help for me, but Death ſhortly to be expected.

Upon this, weighing their reaſons with myſelf, and abhorring from ſo ſudden an end, and finding myſelf continually oppreſſed with pain and ſickneſs, I grew fully perſuaded, that all my griefs aroſe out of Intemperance: and therefore out of a hope of avoiding death and pain, I reſolved to live a temperate life.

Whereupon, being directed by them in the way I ought to hold, I underſtood, that the food I was to uſe, was ſuch as belonged to ſickly conſtitutions, and that in a ſmall quantity. This they had told me before: But I, then not liking that kind of Diet, followed my Appetite, and did eat meats pleaſing to my taſte; and when I felt inward heats, drank delightful wines, and that in great quantity; telling my Phyſicians nothing thereof, as is the cuſtom of ſick people. But after I had reſolved to follow Temperance and Reaſon, and ſaw that it was no hard thing to do ſo, but the proper duty of man; I ſo addicted myſelf to this courſe of life, that I never went a foot out of the way. Upon this, I found within a few days, that I

was exceedingly helped, and by continuance thereof, within leſs than one year (although it may ſeem to ſome incredible), I was perfectly cured of all my infirmities.

Being now ſound and well, I began to conſider the force of Temperance, and to think thus with myſelf: If *Temperance* had ſo much power as to bring me health: how much more to preſerve it! Wherefore I began to ſearch out moſt diligently what meats were agreeable unto me, and what diſagreeable: and I purpoſed to try, whether thoſe that pleaſed my taſte brought me commodity or diſcommodity; and whether that Proverb, wherewith Gluttons uſed to defend themſelves, to wit, *That which ſavours, is good and nouriſheth*, be conſonant to truth. This upon trial I found moſt falſe: for ſtrong and very cool wines pleaſed my taſte beſt, as alſo melons, and other fruit; in like manner, raw lettuce, fiſh, pork, ſauſages, pulſe, and cake and pie-cruſt, and the like: and yet all theſe I found hurtful.

Therefore truſting on experience, I forſook all theſe kind of meats and drinks, and choſe that wine that fitted my ſtomach, and in ſuch meaſure, as eaſily might be digeſted: above all, taking care never to riſe with a full ſtomach, but ſo as I might well both eat and drink more. By this means, within leſs than a year I was not only freed from all thoſe evils which had ſo long

beſet me, and were almoſt become incurable; but alſo afterwards I fell not into that yearly diſeaſe, whereinto I was wont, when I pleaſed my Senſe and Appetite. Which benefits alſo ſtill continue, becauſe from the time that I was made whole, I never ſince departed from my ſettled courſe of *Sobriety*, whoſe admirable power cauſeth that the meat and drink that is taken in fit meaſure, gives true ſtrength to the body, all ſuperfluities paſſing away without difficulty, and no ill humours being engendered in the body.

Yet with this diet I avoided other hurtful things alſo, as too much heat and cold, wearineſs, watching, ill air, overmuch uſe of the benefit of marriage. For although the power of health conſiſts moſt in the proportion of meat and drink, yet theſe forenamed things have alſo their force. I preſerved me alſo, as much as I could, from hatred and melancholy, and other perturbations of the mind, which have a great power over our conſtitutions. Yet could I not ſo avoid all theſe, but that now and then I fell into them, which gained me this experience, that I perceived that they had no great power to hurt thoſe bodies which were kept in good order by a moderate Diet: So that I can truly ſay, That they who in theſe two things that enter in at the mouth keep a fit proportion, ſhall receive little hurt from other exceſſes.

This *Galen* confirms, when he ſays, that immoderate heats and colds, and winds and labours, did little hurt him, becauſe in his meats and drinks he kept a due moderation, and therefore never was ſick by any of theſe inconveniences, except it were for one only day. But mine own experience confirmeth this more, as all that know me can teſtify: For having endured many heats and colds, and other like diſcommodities of the body and troubles of the mind, all theſe did hurt me little, whereas they hurt them very much who live intemperately. For when my brother and others of my kindred ſaw ſome great powerful men pick quarrels againſt me, fearing leſt I ſhould be overthrown, they were poſſeſſed with a deep Melancholy (a thing uſual to diſorderly lives), which increaſed ſo much in them, that it brought them to a ſudden end; but I, whom that matter ought to have affected moſt, received no inconvenience thereby, becauſe that humour abounded not in me.

Nay, I began to perſuade myſelf, that this ſuit and contention was raiſed by the Divine Providence, that I might know what great power a ſober and temperate life hath over our bodies and minds, and that at length I ſhould be a conqueror, as alſo a little after it came to paſs: For in the end I got the victory, to my great honour and no leſs profit, whereupon alſo I joyed exceedingly, which exceſs of joy neither

could do me any hurt: By which it is manifeſt, That neither melancholy nor any other paſſion can hurt a temperate life.

Moreover, I ſay, that even bruiſes, and ſquats, and falls, which often kill others, can bring little grief or hurt to thoſe that are temperate. This I found by experience, when I was ſeventy years old; for riding in a coach in great haſte, it happened that the coach was overturned, and then was dragged for a good ſpace by the fury of the horſes, whereby my head and whole body was ſore hurt, and alſo one of my arms and legs put out of joint. Being carried home, when the Phyſicians ſaw in what caſe I was, they concluded that I would die within three days: nevertheleſs, at a venture, two remedies might be uſed, letting of blood and purging, that the ſtore of humours and inflammation and fever (which was certainly expected) might be hindered.

But I, conſidering what an orderly life I had led for many years together, which muſt needs ſo temper the humours of the body, that they could not be much troubled, or make a great concourſe, refuſed both remedies, and only commanded that my arm and leg ſhould be ſet, and my whole body anointed with oil; and ſo without other remedy or inconvenience I recovered, which ſeemed as a miracle to the Phyſicians; whence I conclude, that they that live a tem-

perate life can receive little hurt from other inconveniences.

But my experience taught me another thing alſo, to wit, that an orderly and regular life can hardly be altered without exceeding great danger.

About four years ſince, I was led, by the advice of Phyſicians, and the daily importunity of my friends, to add ſomething to my uſual ſtint and meaſure. Divers reaſons they brought, as, that old age could not be ſuſtained with ſo little meat and drink; which yet needs not only to be ſuſtained, but alſo to gather ſtrength, which could not be but by meat and drink. On the other ſide, I argued that Nature was contented with a little, and that I had for many years continued in good health with that little meaſure; that Cuſtom was turned into Nature, and therefore it was agreeable to reaſon, that my years increaſing and ſtrength decreaſing, my ſtint of meat and drink ſhould be diminiſhed rather than increaſed, that the patient might be proportionable to the agent, and eſpecially ſince the power of my ſtomach every day decreaſed. To this agreed two Italian Proverbs, the one whereof was, **He that will eat much, let him eat little;*

* Mangierà più chi manco mangia. Ed e' contrario,
Chi più mangia, manco mangia. Il ſenſo è
Poco vive chi troppo ſparechia.

becauſe by eating little he prolongs his life. The other Proverb was, **The meat which remaineth profits more than that which is eaten;* by which is intimated, that the hurt of too much meat is greater than the commodity of meat taken in a moderate proportion.

But all theſe things could not defend me againſt their importunities. Therefore, to avoid obſtinacy and gratify my friends, at length I yielded, and permitted the quantity of meat to be increaſed, yet but two ounces only: for whereas before, the meaſure of my whole day's meat, viz. of my bread, and eggs, and fleſh, and broth, was twelve ounces exactly weighed, I increaſed it to the quantity of two ounces more; and the meaſure of my drink, which before was fourteen ounces, I made now ſixteen.

This addition, after ten days, wrought ſo much upon me, that of a cheerful and merry man I became melancholy and choleric, ſo that all things were troubleſome to me; neither did I know well what I did or ſaid. On the twelfth day, a pain of the ſide took me, which held me two and twenty hours. Upon the neck of it came a terrible fever, which continued thirty-five days and nights, although after the fifteenth day it grew leſs and leſs; beſides all this I could

* Fa più pro quel' che ſi laſcia ſul' tondo, che Quel' che ſi mette nel ventre.

not ſleep, no, not a quarter of an hour, whereupon all gave me for dead.

Nevertheleſs I, by the grace of God, cured myſelf only with returning to my former courſe of Diet, although I was now ſeventy-eight years old, and my body ſpent with extreme leanneſs, and the ſeaſon of the year was winter, and moſt cold air; and I am confident that, under God, nothing holp me, but that exact rule which I had ſo long continued; in all which time I felt no grief, ſave now and then a little indiſpoſition for a day or two.

For the Temperance of ſo many years ſpent all ill humours, and ſuffered not any new of that kind to ariſe, neither the good humours to be corrupted or contract any ill quality, as uſually happens in old men's bodies, which live without rule; for there is no malignity of old age in the humours of my body, which commonly kills men, and that new one which I contracted by breaking my diet, although it was a ſore evil, yet had no power to kill me.

By this it may clearly be perceived how great is the power of order and diſorder; whereof the one kept me well for many years, the other, though it was but a little exceſs, in a few days had ſo ſoon overthrown me. If the world conſiſt of order, if our corporal life depend on the harmony of humours and elements, it is no wonder that order ſhould preſerve, and diſorder

deſtroy. Order makes arts eaſy, and armies victorious, and retains and confirms kingdoms, cities, and families in peace. Whence I conclude, That an orderly life is the moſt ſure way and ground of health and long days, and the true and only medicine of many diſeaſes.

Neither can any man deny this who will narrowly conſider it. Hence it comes, that a Phyſician, when he cometh to viſit his patient, preſcribes this Phyſic firſt, that he uſe a moderate diet; and when he hath cured him commends this alſo to him, if he will live in health. Neither is it to be doubted, but that he ſhall ever after live free from diſeaſes, if he will keep ſuch a courſe of life; becauſe this will cut off all cauſes of diſeaſes, ſo that he ſhall need neither Phyſic nor Phyſician: yea, if he will give his mind to thoſe things which he ſhould, he will prove himſelf a Phyſician, and that a very complete one; for indeed no man can be a perfect Phyſician to another, but to himſelf only. The reaſon whereof is this: Every one by long experience may know the qualities of his own nature, and what hidden properties it hath, what meat and drink agrees beſt with it; which things in others cannot be known without ſuch obſervation as is not eaſily to be made upon others, eſpecially ſince there is a greater diverſity of tempers than of faces. Who would believe that old wine ſhould hurt my ſtomach, and new

ſhould help it, or that cinnamon ſhould heat me more than pepper? What Phyſician could have diſcovered theſe hidden qualities to me, if I had not found them out by long experience? Wherefore one to another cannot be a perfect Phyſician. Whereupon I conclude, ſince none can have a better Phyſician than himſelf, nor better Phyſic than a Temperate life, Temperance by all means is to be embraced.

Nevertheleſs, I deny not but that Phyſicians are neceſſary, and greatly to be eſteemed for the knowing and curing of diſeaſes, into which they often fall who live diſorderly: For if a friend who viſits thee in thy ſickneſs, and only comforts and condoles, doth perform an acceptable thing to thee, how much more dearly ſhould a Phyſician be eſteemed, who not only as a friend doth viſit thee, but help thee!

But that a man may preſerve himſelf in health, I adviſe, that inſtead of a Phyſician a regular life is to be embraced, which, as is manifeſt by experience, is a natural Phyſic moſt agreeable to us, and alſo doth preſerve even ill tempers in good health, and procure that they prolong their life even to a hundred years and more, and that at length they ſhut up their days like a Lamp, only by a pure conſumption of the radical moiſture, without grief or perturbation of humours. Many have thought that this could be done by *Aurum potabile*, or the

Philoſopher's ſtone, ſought of many, and found of few; but ſurely there is no ſuch matter, if Temperance be wanting.

But ſenſual men (as moſt are), deſiring to ſatisfy their Appetite and pamper their belly, although they ſee themſelves ill handled by their intemperance, yet ſhun a ſober life; becauſe, they ſay, It is better to pleaſe the Appetite (though they live ten years leſs than otherwiſe they ſhould do) than always to live under bit and bridle. But they conſider not of how great moment ten years are in mature age, wherein wiſdom and all kind of virtues is moſt vigorous; which, but in that age, can hardly be perfected. And that I may ſay nothing of other things, are not almoſt all the learned books that we have, written by their Authors in that age, and thoſe ten years which they ſet at nought in regard of their belly?

Beſides, theſe Belly-gods ſay, that an orderly life is ſo hard a thing that it cannot be kept. To this I anſwer, that *Galen* kept it, and held it for the beſt *Phyſic*; ſo did *Plato* alſo, and *Iſocrates*, and *Tully*, and many others of the Ancients; and in our age, *Paul the Third*, and Cardinal *Bembo*, who therefore lived ſo long; and among our Dukes, *Laudus*, and *Donatus*, and many others of inferior condition, not only in the city, but alſo in villages and hamlets.

Wherefore, ſince many have obſerved a regu-

lar life, both of old times and later years, it is no ſuch thing which may not be performed; eſpecially ſince in obſerving it there needs not many and curious things, but only that a man ſhould begin, and by little and little accuſtom himſelf unto it.

Neither doth it hinder, that *Plato* ſays, That they who are employed in the commonwealth, cannot live regularly, becauſe they muſt often endure heats, and colds, and winds, and ſhowers, and divers labours, which ſuit not with an orderly life: For I anſwer, That thoſe inconveniences are of no great moment (as I ſhowed before) if a man be temperate in meat and drink, which is both eaſy for commonweal's men, and very convenient, both that they may preſerve themſelves from diſeaſes, which hinder public employment; as alſo that their mind, in all things wherein they deal, may be more lively and vigorous.

But ſome may ſay, He which lives a regular life, eating always light meats and in a little quantity, what diet ſhall he uſe in diſeaſes, which being in health he hath anticipated? I anſwer firſt, Nature, which endeavours to preſerve a man as much as ſhe can, teacheth us how to govern ourſelves in ſickneſs: For ſuddenly it takes away our appetite, ſo that we can eat but a very little, wherewith ſhe is very well contented: So that a ſick man, whether he hath

lived heretofore orderly or diſorderly, when he is ſick, ought not to eat but ſuch meats as are agreeable to his diſeaſe, and that in much ſmaller quantity than when he was well. For if he ſhould keep his former proportion, Nature, which is already burdened with a diſeaſe, would be wholly oppreſſed. Secondly, I anſwer better, that he which lives a temperate life, cannot fall into diſeaſes, and but very ſeldom into indiſpoſitions, becauſe Temperance takes away the cauſes of diſeaſes; and the cauſe being taken away, there is no place for the effect.

Wherefore, ſince an orderly life is ſo profitable, ſo virtuous, ſo decent, and ſo holy, it is worthy by all means to be embraced; eſpecially ſince it is eaſy and moſt agreeable to the nature of Man. No man that follows it, is bound to eat and drink ſo little as I: No man is forbidden to eat fruit or fiſh, which I eat not: For I eat little, becauſe a little ſufficeth my weak ſtomach; and I abſtain from fruit, and fiſh, and the like, becauſe they hurt me. But they who find benefit in theſe meats may, yea ought to uſe them; yet all muſt needs take heed leſt they take a greater quantity of any meat or drink (though moſt agreeable to them) than their ſtomach can eaſily digeſt: So that he which is offended with no kind of meat and drink, hath the *quantity*, and not the *quality* for his rule, which is very eaſy to be obſerved.

Let no man here object unto me, That there are many, who though they live diſorderly, yet continue in health to their lives' end: Becauſe, ſince this is at the beſt but uncertain, dangerous, and very rare, the preſuming upon it ought not to lead us to a diſorderly life.

It is not the part of a wiſe man to expoſe himſelf to ſo many dangers of diſeaſes and death, only upon a hope of a happy iſſue, which yet befalls very few. An old man of an ill conſtitution, but living orderly, is more ſure of life than the moſt ſtrong young man who lives diſorderly.

But ſome, too much given to Appetite, object, That a long life is no ſuch deſirable thing, becauſe that after one is once ſixty-five years old, all the time we live after is rather death than life: But theſe err greatly, as I will ſhow by myſelf, recounting the delights and pleaſures in this age of eighty-three, which now I take, and which are ſuch as that men generally account me happy.

I am continually in health, and I am ſo nimble, that I can eaſily get on horſeback without the advantage of the ground, and ſometimes I go up high ſtairs and hills on foot. Then, I am ever cheerful, merry, and well-contented, free from all troubles and troubleſome thoughts; in whoſe place joy and peace have taken up their ſtanding in my heart. I am not weary of life, which I

paſs with great delight. I confer often with worthy men, excelling in wit, learning, behaviour, and other virtues. When I cannot have their company, I give myſelf to the reading of ſome learned book, and afterwards to writing; making it my aim in all things, how I may help others to the furtheſt of my power.

All theſe things I do at my eaſe, and at fit ſeaſons, and in mine own houſes; which, beſides that they are in the faireſt place of this learned City of *Padua*, are very beautiful and convenient above moſt in this age, being ſo built by me according to the rules of Architecture, that they are cool in ſummer, and warm in winter.

I enjoy alſo my gardens, and thoſe divers, parted with rills of running water, which truly is very delightful. Some times of the year I enjoy the pleaſure of the *Euganean* hills, where alſo I have fountains and gardens, and a very convenient houſe. At other times, I repair to a village of mine, ſeated in the valley; which is therefore very pleaſant, becauſe many ways thither are ſo ordered, that they all meet, and end in a fair plot of ground; in the midſt whereof is a Church ſuitable to the condition of the place. This place is waſhed with the river of *Brenta*; on both ſides whereof are great and fruitful fields, well manured and adorned with many habitations. In former time it was

not ſo, becauſe the place was mooriſh and unhealthy, fitter for beaſts than men. But I drained the ground, and made the air good: Whereupon men flocked thither, and built houſes with happy ſucceſs. By this means the place is come to that perfection we now ſee it is: So that I can truly ſay, That I have both given God a Temple, and men to worſhip him in it: The memory whereof is exceeding delightful to me.

Sometimes I ride to ſome of the neighbour cities, that I may enjoy the ſight and communication of my friends, as alſo of excellent Artificers in *architecture*, *painting*, *ſtone-cutting*, *muſic*, and *huſbandry*, whereof in this age there is great plenty. I view their pieces, I compare them with thoſe of Antiquity: And ever I learn ſomewhat which is worthy of my knowledge: I ſurvey *palaces*, *gardens*, and *antiquities*, public *fabrics*, *temples*, and *fortifications*; neither omit I any thing that may either teach, or delight me. I am much pleaſed alſo in my travels, with the beauty of ſituation. Neither is this my pleaſure made leſs by the decaying dulneſs of my ſenſes, which are all in their perfect vigour, but eſpecially my Taſte; ſo that any ſimple fare is more ſavoury to me now, than heretofore, when I was given to diſorder and all the delights that could be.

To change my bed, troubles me not; I ſleep

well and quietly any where, and my dreams are fair and pleaſant. But this chiefly delights me, that my advice hath taken effect in the reducing of many rude and untoiled places in my country, to cultivation and good huſbandry. I was one of thoſe that was deputed for the managing of that work, and abode in thoſe fenny places two whole months in the heat of ſummer, (which in *Italy* is very great) receiving not any hurt or inconvenience thereby: So great is the power and efficacy of that *Temperance* which ever accompanied me.

Theſe are the delights and ſolaces of my old age, which is altogether to be preferred before others' youth: Becauſe that by *temperance* and the *Grace of God* I feel not thoſe perturbations of body and mind, wherewith infinite both young and old are afflicted.

Moreover, by this alſo, in what eſtate I am, may be diſcovered, becauſe at theſe years (viz. eighty-three) I have made a moſt pleaſant comedy, full of honeſt wit and merriment: which kind of Poems uſeth to be the child of Youth, which it moſt ſuits withal for variety and pleaſantneſs; as a Tragedy with old Age, by reaſon of the ſad events which it contains. And if a *Greek poet* of old was praiſed, that at the age of ſeventy-three years he writ a Tragedy, why ſhould I be accounted leſs happy, or leſs myſelf, who being ten years older have made a Comedy?

Now leſt there ſhould be any delight wanting to my old age, I daily behold a kind of immortality in the ſucceſſion of my poſterity. For when I come home, I find eleven grand children of mine, all the ſons of one father and mother, all in perfect health; all as far as I can conjecture, very apt and well given both for learning and behaviour. I am delighted with their muſic and faſhion, and I myſelf alſo ſing often; becauſe I have now a clearer voice, than ever I had in my life.

By which it is evident, That the life which I live at this age, is not a dead, dumpiſh, and ſour life; but cheerful, lively, and pleaſant: Neither if I had my wiſh, would I change age and conſtitution with them who follow their youthful appetites, although they be of a moſt ſtrong temper: Becauſe ſuch are daily expoſed to a thouſand dangers and deaths, as daily experience ſhoweth, and I alſo, when I was a young man, too well found. I know how inconſiderate that age is, and, though ſubject to death, yet continually afraid of it: for death to all young men is a terrible thing, as alſo to thoſe that live in ſin, and follow their appetites; whereas I by the experience of ſo many years have learned to give way to Reaſon: whence it ſeems to me, not only a ſhameful thing to fear that which cannot be avoided; but alſo I hope, when I ſhall come to that point, I ſhall find no little

comfort in the favour of Jeſus Chriſt. Yet I am ſure, that my end is far from me: for I know that (letting caſualties aſide) I ſhall not die but by a pure reſolution: becauſe that by the regularity of my life I have ſhut out death all other ways; and that is a fair and deſirable death, which Nature brings by way of reſolution.

Since, therefore, a temperate life is ſo happy and pleaſant a thing; what remains, but that I ſhould with all who have the care of themſelves, to embrace it with open arms?

Many things more might be ſaid in commendation hereof: but leſt in any thing I forſake that *Temperance* which I have found ſo good, I here make an end.

Jacula Prudentum;

OR, OUTLANDISH PROVERBS, SENTENCES,

ETC.

SELECTED BY MR. GEORGE HERBERT, LATE
ORATOR OF THE UNIVERSITY
OF CAMBRIDGE.

FIRST PRINTED IN 1640.

THOSE WITHIN BRACKETS WERE ADDED IN THE SECOND EDITION, 1651.

Jacula Prudentum.

[LD men go to Death, Death comes to young men.]

Man propoſeth, God diſpoſeth.

He begins to die, that quits his deſires.

A handful of good life is better than a buſhel of Learning.

He that ſtudies his content, wants it.

Every day brings its bread with it.

Humble hearts have humble deſires.

He that ſtumbles and falls not, mends his pace.

The houſe ſhows the owner.

He that gets out of debt, grows rich.

All is well with him who is beloved of his neighbours.

Building and marrying of Children are great waſters.

A good bargain is a pick-purſe.

The ſcalded dog fears cold water.

Pleaſing ware is half ſold.

Light burdens, long borne, grow heavy.

The Wolf knows what the ill beaſt thinks.

Who hath none to ſtill him, may weep out his eyes.

When all ſins grow old, covetouſneſs is young.

If ye would know a knave, give him a ſtaff.

You cannot know wine by the barrel.

A cool mouth, and warm feet, live long.

A horſe made, and a man to make.

Look not for muſk in a dog's kennel.

Not a long day, but a good heart rids work.

He pulls with a long rope, that waits for another's death.

Great ſtrokes make not ſweet muſic.

A caſk and an ill cuſtom muſt be broken.

A fat houſekeeper makes lean executors.

Empty chambers make fooliſh maids.

The gentle Hawk half mans herſelf.

The Devil is not always at one door.

When a friend aſks, there is no to-morrow.

God ſends cold according to clothes.

One ſound blow will ſerve to undo us all.

He loſeth nothing, that loſeth not God.

The German's wit is in his fingers.

At dinner my man appears.

Who gives to all, denies all.

Quick believers need broad ſhoulders.

Who remove ſtones, bruiſe their fingers.

[Benefits pleaſe like flowers while they are freſh.]

[Between the buſineſs of life and the day of death, a ſpace ought to be interpoſed.]

All came from and will go to others.

He that will take the bird, muſt not ſcare it.

He lives unſafely that looks too near on things.

A gentle houſewife mars the houſehold.

A crooked log makes a ſtraight fire.

He hath great need of a fool that plays the fool himſelf.

A Merchant that gains not, loſeth.

Let not him that fears feathers come among wild-fowl.

Love, and a Cough, cannot be hid.

A Dwarf on a Giant's ſhoulder ſees further of the two.

He that ſends a fool, means to follow him.

Brabbling Curs never want ſore ears.

Better the feet ſlip than the tongue.

For waſhing his hands, none ſells his lands.

A Lion's ſkin is never cheap.

The goat muſt browſe where ſhe is tied.

[Nothing is to be preſumed on, or deſpaired of.]

Who hath a Wolf for his mate, needs a Dog for his man.

In a good houſe all is quickly ready.

A bad dog never ſees the Wolf.

God oft hath a great ſhare in a little houſe.

Ill ware is never cheap.

A cheerful look makes a diſh a feaſt.

If all fools had bawbles, we ſhould want fuel.

Virtue never grows old.

Evening words are not like to morning.

Were there no fools, bad ware would not paſs.

Never had ill workman good tools.

He ſtands not ſurely that never ſlips.

Were there no hearers, there would be no backbiters.

Everything is of uſe to a houſekeeper.

When prayers are done, my Lady is ready.

[Cities ſeldom change Religion only.]

At length the Fox turns Monk.

Flies are buſieſt about lean horſes.

Hearken to reaſon, or ſhe will be heard.

The bird loves her neſt.

Every thing new is fine.

When a dog is a drowning, every one offers him drink.

Better a bare foot than none.

Who is ſo deaf as he that will not hear?

He that is warm thinks all ſo.

At length the Fox is brought to the Furrier.

He that goes bare-foot muſt not plant thorns.

They that are booted are not always ready.

He that will learn to pray, let him go to Sea.

In ſpending lies the advantage.

He that lives well, is learned enough.

Ill veſſels ſeldom miſcarry.

A full belly neither fights nor flies well.

All truths are not to be told.

An old wife man's ſhadow is better than a young buzzard's ſword.

Noble houſekeepers need no doors.

Every ill man hath his ill day.

Sleep without ſupping, and wake without owing.

I gave the mouſe a hole, and ſhe is become my heir.

Aſſail who will, the valiant attends.

Whither goeſt, grief? where I am wont.

Praiſe day at night, and life at the end.

Whither ſhall the Ox go where he ſhall not labour?

Where you think there is bacon, there is no chimney.

Mend your clothes, and you may hold out this year.

Preſs a ſtick, and it ſeems a youth.

The tongue walks where the teeth ſpeed not.

A fair wife and a frontier Caſtle breed quarrels.

Leave jeſting whiles it pleaſeth, leſt it turn to earneſt.

Deceive not thy Phyſician, Confeſſor, nor Lawyer.

Ill natures, the more you aſk them, the more they ſtick.

Virtue and a Trade are the beſt portion for children.

The Chicken is the Country's, but the City eats it.

He that gives thee a Capon, give him the leg and the wing.

He that lives ill, fear follows him.

Give a clown your finger, and he will take your hand.

Good is to be ſought out, and evil attended.

A good paymaſter ſtarts not at aſſurances.

No Alchymy to ſaving.

To a grateful man give money when he aſks.

Who would do ill ne'er wants occaſion.

To fine folks a little ill finely wrapt.

A child correct behind, and not before.

To a fair day, open the window, but make you ready as to a foul.

Keep good men company, and you ſhall be of the number.

No love to a Father's.

The Mill gets by going.

To a boiling pot flies come not.

Make haſte to an ill way, that you may get out of it.

A ſnow year, a rich year.

Better to be blind than to ſee ill.

Learn weeping, and thou ſhalt laugh gaining.

Who hath no more bread than need, muſt not keep a dog.

A garden muſt be looked unto, and dreſſed as the body.

The Fox, when he cannot reach the grapes, ſays, They are not ripe.

Water trotted is as good as oats.

Though the Maſtiff be gentle, yet bite him not by the lip.

Though a lie be well dreſt, it is ever overcome.

Though old and wiſe, yet ſtill adviſe.

Three helping one another, bear the burthen of ſix.

[Slander is a ſhipwreck by a dry Tempeſt.]

Old wine and an old friend are good proviſions.

Happy is he that chaſtens himſelf.

Well may he ſmell fire, whoſe gown burns.

The wrongs of a Huſband or Maſter are not reproached.

Welcome evil, if thou comeſt alone.

Love your neighbour, yet pull not down your hedge.

The bit that one eats, no friend makes.

A drunkard's purſe is a bottle.

She ſpins well that breeds her children.

Good is the *mora* that makes all ſure.

Play with a fool at home, and he will play with you in the market.

Every one ſtretcheth his legs according to his coverlet.

Autumnal Agues are long or mortal.

Marry your ſon when you will; your daughter when you can.

Dally not with money or women.

Men ſpeak of the Fair as things went with them there.

The beſt remedy againſt an ill man, is much ground between both.

The mill cannot grind with water that's paſt.

Corn is cleaned with wind, and the ſoul with chaſtenings.

Good words are worth much, and coſt little.

To buy dear is not bounty.

Jeſt not with the eye, or with Religion.

The eye and Religion can bear no jeſting.

Without favour none will know you, and with it you will not know yourſelf.

Buy at a fair, but ſell at home.

Cover yourſelf with your ſhield, and care not for cries.

A wicked man's gift hath a touch of his maſter.

None is a fool always, every one ſometimes.

From a choleric man withdraw a little; from him that ſays nothing for ever.

Debtors are liars.

Of all ſmells, bread: of all taſtes, ſalt.

In a great River great fiſh are found: but take heed leſt you be drowned.

Ever ſince we wear clothes, we know not one another.

God heals, and the Phyſician hath the thanks.

Hell is full of good meanings and wiſhings.

Take heed of ſtill waters, the quick paſs away.

After the houſe is finiſhed, leave it.

Our own actions are our ſecurity, not others' judgments.

Think of eaſe, but work on.

He that lies long a bed, his eſtate feels it.

Whether you boil ſnow or pound it, you can have but water of it.

One ſtroke fells not an oak.

God complains not, but doth what is fitting.

A diligent Scholar, and the Maſter's paid.

Milk ſays to wine, Welcome, friend.

They that know one another, ſalute afar off.

Where there is no honour, there is no grief.

Where the drink goes in, there the wit goes out.

He that ſtays, does the buſineſs.

Alms never make poor. Or thus,

Great alms-giving leſſens no man's living.

Giving much to the poor, doth enrich a man's ſtore.

It takes much from the account, to which his fin doth amount.

It adds to the glory both of ſoul and body.

Ill comes in by ells, and goes out by inches.

The ſmith and his penny both are black.

Whoſe houſe is of glaſs, must not throw ſtones at another.

If the old dog bark, he gives counſel.

The tree that grows ſlowly, keeps itſelf for another.

I wept when I was born, and every day ſhews why.

He that looks not before, finds himſelf behind.

He that plays his money, ought not to value it.

He that riſeth firſt, is firſt dreſt.

Diſeaſes of the eye are to be cured with the elbow.

The hole calls the thief.

A gentleman's greyhound and a ſalt-box, ſeek them at the fire.

A child's ſervice is little, yet he is no little fool that deſpiſeth it.

The river paſt, and God forgotten.

Evils have their comfort; good none can ſupport (to wit) with a moderate and contented heart.

Who muſt account for himſelf and others, muſt know both.

He that eats the hard, ſhall eat the ripe.

The miſerable man maketh a penny of a farthing, and the liberal of a farthing ſixpence.

The honey is ſweet, but the Bee ſtings.

Weight and meaſure take away ſtrife.

The ſon full and tattered, the daughter empty and fine.

Every path hath a puddle.

In good years corn is hay, in ill years ſtraw is corn.

Send a wiſe man on an errand, and ſay nothing unto him.

In life you loved me not, in death you bewail me.

Into a mouth ſhut flies fly not.

The heart's letter is read in the eyes.

The ill that comes out of our mouth falls into our boſom.

In great pedigrees there are Governors and Chandlers.

In the houſe of a fiddler, all fiddle.

Sometimes the beſt gain is to loſe.

Working and making a fire doth diſcretion require.

One grain fills not a ſack, but helps his fellows.

It is a great victory that comes without blood.

In war, hunting, and love, men for one pleaſure a thouſand griefs prove.

Reckon right, and February hath one and thirty days.

Honour without profit is a ring on the finger.

Eſtate in two Pariſhes is bread in two wallets.

Honour and profit lie not in one ſack.

A naughty child is better ſick than whole.

Truth and oil are ever above.

He that rifeth betimes, hath ſomething in his head.

Advife none to Marry or go to war.

To ſteal the Hog, and give the feet for alms.

The thorn comes forth with the point forwards.

One hand waſheth another, and both the face.

The fault of the horſe is put on the ſaddle.

The corn hides itſelf in the ſnow as an old man in furs.

The Jews ſpend at Eaſter, the Moors at marriages, the Chriſtians in ſuits.

Fine dreſſing is a foul houſe ſwept before the doors.

A woman and a glaſs are ever in danger.

An ill wound is cured, not an ill name.

The wiſe hand doth not all that the fooliſh mouth ſpeaks.

On painting and fighting look aloof.

Knowledge is folly, except grace guide it.

Puniſhment is lame, but it comes.

The more women look in their glaſs, the leſs they look to their houſe.

A long tongue is a ſign of a ſhort hand.

Marry a widow before ſhe leave mourning.

The worſt of law is, that one ſuit breeds twenty.

Providence is better than a rent.

What your glaſs tells you, will not be told by Counſel.

There are more men threatened than ſtricken.

A fool knows more in his houſe, than a wiſe man in another's.

I had rather ride on an aſs that carries me, than a horſe that throws me.

The hard gives more than he that hath nothing.

The beaſt that goes always, never wants blows.

Good cheap is dear.

It coſts more to do ill than to do well.

Good words quench more than a bucket of water.

An ill agreement is better than a good judgment.

There is more talk than trouble.

Better ſpare to have of thine own, than aſk of other men.

Better good afar off, than evil at hand.

Fear keeps the garden better than the gardener.

I had rather aſk of my ſire brown bread, than borrow of my neighbour white.

Your pot broken ſeems better than my whole one.

Let an ill man lie in thy ſtraw, and he looks to be thy heir.

By ſuppers more have been killed than *Galen* ever cured.

While the diſcreet adviſe, the fool doth his buſineſs.

A mountain and a river are good neighbours.

Goſſips are frogs, they drink and talk.

Much ſpends the traveller more than the abider.

Prayers and provender hinder no journey.

A well-bred youth neither ſpeaks of himſelf, nor, being ſpoken to, is ſilent.

A journeying woman ſpeaks much of all, and all of her.

The Fox knows much, but more he that catcheth him.

Many friends in general, one in ſpecial.

The fool aſks much, but he is more fool that grants it.

Many kiſs the hand they wiſh cut off.

Neither bribe, nor loſe thy right.

In the world who knows not to ſwim, goes to the bottom.

Chooſe not a houſe near an Inn (viz. for noiſe); or in a corner (for filth).

He is a fool that thinks not that another thinks.

Neither eyes on letters, nor hands in coffers.

The lion is not ſo fierce as they paint him.

Go not for every grief to the Phyſician, nor for every quarrel to the Lawyer, nor for every thirſt to the pot.

Good ſervice is a great enchantment.

There would be no great ones, if there were no little ones.

It is no ſure rule to fiſh with a croſs-bow.

There were no ill language, if it were not ill taken.

The groundſel ſpeaks not, ſave what it heard at the hinges.

The beſt mirror is an old friend.

Say no ill of the year till it be paſt.

A man's diſcontent is his worſt evil.

Fear nothing but ſin.

The child ſays nothing, but what it heard by the fire.

Call me not an olive, till thou ſee me gathered.

That is not good language which all underſtand not.

He that burns his houſe, warms himſelf for once.

He will burn his houſe to warm his hands.

He will ſpend a whole year's rent at one meal's meat.

All is not gold that gliſters.

A bluſtering night, a fair day.

Be not idle, and you ſhall not be longing.

He is not poor that hath little, but he that deſireth much.

Let none ſay, I will not drink water.

He wrongs not an old man that ſteals his ſupper from him.

The tongue talks at the head's coſt.

He that ſtrikes with his tongue, muſt ward with his head.

Keep not ill men company, leſt you increaſe the number.

God ſtrikes not with both hands, for to the ſea he made heavens, and to rivers fords.

A rugged ſtone grows ſmooth from hand to hand.

No lock will hold againſt the power of gold.

The abſent party is ſtill faulty.

Peace and patience, and death with repentance.

If you loſe your time, you cannot get money nor gain.

Be not a Baker, if your head be of butter.

Aſk much to have a little.

Little ſticks kindle the fire; great ones put it out.

Another's bread coſts dear.

Although it rain, throw not away thy watering pot.

Although the ſun ſhine, leave not thy cloak at home.

A little with quiet is the only diet.

In vain is the mill-clack, if the Miller his hearing lack.

By the needle you ſhall draw the thread, and by that which is paſt, ſee how that which is to come will be drawn on.

Stay a little, and news will find you.

Stay till the lame meſſenger come, if you will know the truth of the thing.

When God will, no wind but brings rain.

Though you riſe early, yet the day comes at his time, and not till then.

Pull down your hat on the wind's ſide.

As the year is, your pot muſt ſeeth.

Since you know all, and I nothing, tell me what I dreamed laſt night.

When the Fox preacheth, beware geeſe.

When you are an Anvil, hold you ſtill; when you are a hammer, ſtrike your fill.

Poor and liberal, rich and covetous.

He that makes his bed ill, lies there.

He that labours and thrives, ſpins gold.

He that ſows, truſts in God.

He that lies with the dogs, riſeth with fleas.

He that repairs not a part, builds all.

A diſcontented man knows not where to ſit eaſy.

Who ſpits againſt heaven, it falls in his face.

He that dines and leaves, lays the cloth twice.

Who eats his cock alone, muſt ſaddle his horſe alone.

He that is not handſome at twenty, nor ſtrong at thirty, nor rich at forty, nor wiſe at fifty, will never be handſome, ſtrong, rich, or wiſe.

He that doth what he will, doth not what he ought.

He that will deceive the fox muſt riſe betimes.

He that lives well, ſees afar off.

He that hath a mouth of his own, muſt not ſay to another, Blow.

He that will be ſerved, muſt be patient.

He that gives thee a bone, would not have thee die.

He that chaſtens one, chaſtens twenty.

He that hath loſt his credit, is dead to the world.

He that hath no ill fortune, is troubled with good.

He that demands, miſſeth not, unleſs his demands be fooliſh.

He that hath no honey in his pot, let him have it in his mouth.

He that takes not up a pin, ſlights his wife.

He that owes nothing, if he makes not mouths at us, is courteous.

He that loſeth his due, gets not thanks.

He that believes all, miſſeth; he that believeth nothing, hits not.

Pardons and pleaſantneſs are great revenges of ſlanders.

A married man turns his ſtaff into a ſtake.

If you would know ſecrets, look them in grief or pleaſure.

Serve a noble diſpoſition, though poor, the time comes that he will repay thee.

The fault is as great as he that is faulty.

If folly were grief, every houſe would weep.

He that would be well old, muſt be old betimes.

Sit in your place, and none can make you riſe.

If you could run as you drink, you might catch a hare.

Would you know what money is, Go borrow ſome.

The morning Sun never laſts a day.

Thou haſt death in thy houſe, and doſt bewail another's.

All griefs with bread are leſs.

All things require ſkill, but an appetite.

All things have their place, knew we how to place them.

Little pitchers have wide ears.

We are fools one to another.

This world is nothing except it tend to another.

There are three ways, the Univerſities, the Sea, the Court.

God comes to ſee without a bell.

Life without a friend, is death without a witneſs.

Clothe thee in war, arm thee in peace.

The horſe thinks one thing, and he that ſaddles him another.

Mills and wives ever want.

The dog that licks aſhes, truſt not with meal.

The buyer needs a hundred eyes, the ſeller not one.

He carries well, to whom it weighs not.

The comforter's head never aches.

Step after ſtep the ladder is aſcended.

Who likes not the drink, God deprives him of bread.

To a crazy ſhip all winds are contrary.

Juſtice pleaſeth few in their own houſe.

In time comes he, whom God ſends.

Water afar off quencheth not fire.

In ſports and journeys men are known.

An old friend is a new houſe.

Love is not found in the market.

Dry feet, warm head, bring ſafe to bed.

He is rich enough that wants nothing.

One father is enough to govern one hundred ſons, but not a hundred ſons one father.

Far ſhooting never killed bird.

An upbraided morſel never choked any.

Dearths foreſeen come not.

An ill labourer quarrels with his tools.

He that falls into the dirt, the longer he ſtays there the fouler he is.

He that blames, would buy.

He that ſings on Friday, will weep on Sunday.

The charges of building, and making of gardens are unknown.

My houſe, my houſe, though thou art ſmall, thou art to me the Eſcurial.

A hundred load of thought will not pay one of debts.

He that comes of a hen muſt ſcrape.

He that ſeeks trouble never miſſes.

He that once deceives, is ever ſuſpected.

Being on ſea, ſail; being on land, ſettle.

Who doth his own buſineſs, fouls not his hands.

He that makes a good war, makes a good peace.

He that works after his own manner, his head aches not at the matter.

Who hath bitter in his mouth, ſpits not all ſweet.

He that hath children, all his morſels are not his own.

He that hath the ſpice, may ſeaſon as he liſt.

He that hath a head of wax, muſt not walk in the ſun.

He that hath love in his breaſt, hath ſpurs in his ſides.

He that reſpects not, is not reſpected.

He that hath a fox for his mate, hath need of a net at his girdle.

He that hath right, fears; he that hath wrong, hopes.

He that hath patience, hath fat thruſhes for a farthing.

Never was ſtrumpet fair.

He that meaſures not himſelf is meaſured.

He that hath one hog, makes him fat; and he that hath one ſon, makes him a fool.

Who lets his Wife go to every feaſt, and his horſe drink at every water, ſhall neither have good wife nor good horſe.

He that ſpeaks ſows, and he that holds his peace gathers.

He that hath little is the leſs dirty.

He that lives moſt dies moſt.

He that hath one foot in the ſtraw hath another in the ſpittle.

He that is fed at another's hand, may ſtay long ere he be full.

He that makes a thing too fine, breaks it.

He that bewails himſelf hath the cure in his hands.

He that would be well, needs not go from his own houſe.

Counſel breaks not the head.

Fly the pleaſure that bites to-morrow.

He that knows what may be gained in a day, never ſteals.

Money refuſed loſeth its brightneſs.

Health and money go far.

Where your will is ready, your feet are light.

A great ſhip aſks deep waters.

Woe to the houſe where there is no chiding.

Take heed of the vinegar of ſweet wine.

Fools bite one another, but wiſe men agree together.

Truſt not one night's ice.

Good is good, but better carries it.

To gain teacheth how to ſpend.

Good finds good.

The dog gnaws the bone becauſe he cannot ſwallow it.

The crow bewails the ſheep, and then eats it.

Building is a ſweet impoveriſhing.

The firſt degree of folly is to hold one's ſelf wiſe, the ſecond to profeſs it, the third to deſpiſe counſel.

The greateſt ſtep is that out of doors.

To weep for joy is a kind of Manna.

The firſt ſervice a child doth his father is to make him fooliſh.

The reſolved mind hath no cares.

In the kingdom of a cheater, the wallet is carried before.

The eye will have his part.

The good mother ſays not, Will you? but gives.

A houſe and a woman ſuit excellently.

In the kingdom of blind men, the one eyed is king.

A little Kitchen makes a large houſe.

War makes thieves, and peace hangs them.

Poverty is the mother of health.

In the morning mountains, in the evening fountains.

The back door robs the houſe.

Wealth is like rheum, it falls on the weakeſt parts.

The gown is his that wears it, and the world his that enjoys it.

Hope is the poor man's bread.

Virtue now is in herbs, and ſtones, and words only.

Fine words dreſs ill deeds.

Labour as long lived, pray as even dying.

A poor beauty finds more lovers than huſbands.

Diſcreet women have neither eyes nor ears.

Things well fitted abide.

Prettineſs dies firſt.

Talking pays no toll.

The maſter's eye fattens the horſe, and his foot the ground.

Diſgraces are like cherries, one draws another.

Praiſe a hill, but keep below.

Praiſe the ſea, but keep on land.

In chooſing a wife, and buying a ſword, we ought not to truſt another.

The wearer knows where the ſhoe wrings.

Fair is not fair, but that which pleaſeth.

There is no jollity but hath a ſmack of folly.

He that's long a giving knows not how to give.

The filth under the white ſnow the ſun diſcovers.

Every one faſtens where there is gain.

All feet tread not in one ſhoe.

Patience, time, and money accommodate all things.

For want of a nail the ſhoe is loſt, for want of a ſhoe the horſe is loſt, for want of a horſe the rider is loſt.

Weight juſtly and ſell dearly.

Little wealth little care.

Little journeys and good coſt bring ſafe home.

Gluttony kills more than the ſword.

When children ſtand quiet, they have done ſome ill.

A little and good fills the trencher.

A penny ſpared is twice got.

When a knave is in a plum-tree, he hath neither friend nor kin.

Short boughs, long vintage.

Health without money is half an ague.

If the wife erred not, it would go hard with fools.

Bear with evil, and expect good.

He that tells a ſecret, is another's ſervant.

If all fools wore white Caps, we ſhould ſeem a flock of geeſe.

Water, fire, and ſoldiers, quickly make room.

Penſion never enriched a young man.

Under water, famine; under ſnow, bread.

The Lame goes as far as your ſtaggerer.

He that loſeth is Merchant, as well as he that gains.

A jade eats as much as a good horſe.

All things in their being are good for ſomething.

One flower makes no garland.

A fair death honours the whole life.

One enemy is too much.

Living well is the beſt revenge.

One fool makes a hundred.

One pair of ears draws dry a hundred tongues.

A fool may throw a ſtone into a well, which a hundred wiſe men cannot pull out.

One ſlumber finds another.

On a good bargain think twice.

To a good ſpender God is the Treaſurer.

A curſt Cow hath ſhort horns.

Muſic helps not the tooth-ache.

We cannot come to Honour under Coverlet.

Great pains quickly find eaſe.

To the counſel of fools a wooden bell.

The choleric man never wants woe.

Help thyſelf, and God will help thee.

At the game's end we ſhall ſee who gains.

There are many ways to fame.

Love is the true price of love.

Love rules his kingdom without a ſword.

Love makes all hard hearts gentle.

Love makes a good eye ſquint.

Love aſks faith, and faith firmneſs.

A ſceptre is one thing, and a ladle another.

Great trees are good for nothing but ſhade.

He commands enough that obeys a wiſe man.

Fair words make me look to my purſe.

Though the fox run, the chicken hath wings.

He plays well that wins.

You muſt ſtrike in meaſure, when there are many to ſtrike on one anvil.

The ſhorteſt anſwer is doing.

It is a poor ſtake that cannot ſtand one year in the ground.

He that commits a fault, thinks every one ſpeaks of it.

He that is fooliſh in the fault, let him be wiſe in the puniſhment.

The blind eats many a fly.

He that can make a fire well, can end a quarrel.

The tooth-ache is more eaſe than to deal with ill people.

He that would have what he hath not, ſhould do what he doth not.

He that hath no good trade, it is to his loſs.

The offender never pardons.

He that lives not well one year, ſorrows ſeven after.

He that hopes not for good, fears not evil.

He that is angry at a feaſt, is rude.

He that mocks a cripple, ought to be whole.

When the tree is fallen, all go with their hatchet.

He that hath horns in his boſom, let him not put them on his head.

He that burns moſt, ſhines moſt.

He that truſts in a lie, ſhall periſh in truth.

He that blows in the duſt, fills his eyes with it.

Bells call others, but themſelves enter not into the Church.

Of fair things, the Autumn is fair.

Giving is dead, reſtoring very ſick.

A gift much expected is paid, not given.

Two ill meals make the third a glutton.

The Royal Crown cures not the head-ache.

'Tis hard to be wretched, but worſe to be known ſo.

A feather in hand is better than a bird in the air.

It is better to be the head of a Lizard than the tail of a Lion.

Good and quickly ſeldom meet.

Folly grows without watering.

Happier are the hands compaſſed with iron, than a heart with thoughts.

If the ſtaff be crooked, the ſhadow cannot be ſtraight.

To take the nuts from the fire with the dog's foot.

He is a fool that makes a wedge of his fiſt.

Valour that parleys, is near yielding.

Thurſday come, and the week is gone.

A flatterer's throat is an open ſepulchre.

There is great force hidden in a ſweet command.

The command of cuſtom is great.

To have money is a fear, not to have it a grief.

The Cat ſees not the mouſe ever.

Little dogs ſtart the hare, the great get her.

Willows are weak, yet they bind other wood.

A good payer is maſter of another's purſe.

The thread breaks where it is weakeſt.

Old men, when they ſcorn young, make much of death.

God is at the end, when we think he is furtheſt off it.

A good Judge conceives quickly, judges ſlowly.

Rivers need a ſpring.

He that contemplates, hath a day without night.

Give loſers leave to talk.

Loſs embraceth ſhame.

Gaming, Women, and Wine, while they laugh, they make men pine.

The fat man knoweth not what the lean thinketh.

Wood half burnt is eaſily kindled.

The fiſh adores the bait.

He that goeth far hath many encounters.

Every bee's honey is ſweet.

The ſlothful is the ſervant of the counters.

Wiſdom hath one foot on land, and another on Sea.

The thought hath good legs, and the quill a good tongue.

A wiſe man needs not bluſh for changing his purpoſe.

The March ſun raiſes, but diſſolves not.

Time is the Rider that breaks youth.

The wine in the bottle doth not quench thirſt.

The ſight of a man hath the force of a lion.

An examined enterprize goes on boldly.

In every art it is good to have a maſter.

In every Country dogs bite.

In every country the ſun riſes in the morning.

A noble plant ſuits not with a ſtubborn ground.

You may bring a horſe to the river, but he will drink when and what he pleaſeth.

Before you make a friend, eat a buſhel of ſalt with him.

Speak fitly, or be ſilent wiſely.

Skill and confidence are an unconquered army.

I was taken by a morſel, ſays the fiſh.

A diſarmed peace is weak.

The balance diſtinguiſheth not between gold and lead.

The perſuaſion of the fortunate ſways the doubtful.

To be beloved is above all bargains.

To deceive oneſelf is very eaſy.

The reaſons of the poor weigh not.

Perverſeneſs makes one ſquint-eyed.

The evening praiſes the day, and the morning a froſt.

The table robs more than a thief.

When age is jocund, it makes ſport for death.

True praiſe roots and ſpreads.

Fears are divided in the midſt.

The ſoul needs few things, the body many.

Aſtrology is true, but the Aſtrologers cannot find it.

Tie it well, and let it go.

Empty veſſels ſound moſt.

Send not a Cat for Lard.

Fooliſh tongues talk by the dozen.

Love makes one fit for any work.

A pitiful mother makes a ſcald head.

An old Phyſician, and a young Lawyer.

Talk much, and err much, ſays the Spaniard.

Some make a conſcience of ſpitting in the Church, yet rob the Altar.

An idle head is a box for the wind.

Show me a liar, and I will ſhow thee a thief.

A bean in liberty is better than a comfit in priſon.

None is born Maſter.

Show a good man his error, and he turns it to a virtue; but an ill, it doubles his fault.

None is offended but by himſelf.

None ſays his Garner is full.

In the huſband wiſdom, in the wife gentleneſs.

Nothing dries ſooner than a tear.

In a leopard the ſpots are not obſerved.

Nothing laſts but the Church.

A wiſe man cares not for what he cannot have.

It is not good fiſhing before the net.

He cannot be virtuous that is not rigorous.

That which will not be ſpun, let it not come between the ſpindle and the diſtaff.

When my houſe burns, it is not good playing at Cheſs.

No barber ſhaves ſo cloſe but another finds work.

There is no great banquet, but ſome fares ill.

A holy habit cleanſeth not a foul ſoul.

Forbear not ſowing becauſe of birds.

Mention not a halter in the houſe of him that was hanged.

Speak not of a dead man at the table.

A hat is not made for one ſhower.

No ſooner is a Temple built to God, but the Devil builds a Chapel hard by.

Every one puts his fault on the Times.

You cannot make a windmill go with a pair of bellows.

Pardon all but thyſelf.

Every one is weary, the poor in ſeeking, the rich in keeping, the good in learning.

The eſcaped mouſe ever feels the taſte of the bait.

A little wind kindles, much puts out the fire.

Dry bread at home is better than roaſt meat abroad.

More have repented ſpeech than ſilence.

The covetous ſpends more than the liberal.

Divine aſhes are better than earthly meal.

Beauty draws more than oxen.

One father is more than a hundred School-maſters.

One eye of the maſter's ſees more than ten of the ſervant's.

When God will puniſh, he will firſt take away the underſtanding.

A little labour, much health.

When it thunders the thief becomes honeſt.

The tree that God plants, no wind hurts it.

Knowledge is no burthen.

It is a bold mouſe that neſtles in the cat's ear.

Long jeſting was never good.

If a good man thrive, all thrive with him.

If the mother had not been in the oven, ſhe had never ſought her daughter there.

If great men would have care of little ones, both would laſt long.

Though you ſee a Church-man ill, yet continue in the Church ſtill.

Old praiſe dies, unleſs you feed it.

If things were to be done twice, all would be wiſe.

Had you the world on your Cheſs-board, you could not fill all to your mind.

Suffer and expect.

If fools ſhould not fool it, they ſhall loſe their ſeaſon.

Love and buſineſs teach eloquence.

That which two will, takes effect.

He complains wrongfully on the ſea, that twice ſuffers ſhipwreck.

He is only bright that ſhines by himſelf.

A valiant man's look is more than a coward's ſword.

The effect ſpeaks, the tongue needs not.

Divine grace was never ſlow.

Reaſon lies between the ſpur and the bridle.

It is a proud horſe that will not carry his own provender.

Three women make a market.

Three can hold their peace if two be away.

It is an ill counſel that hath no eſcape.

All our pomp the earth covers.

To whirl the eyes too much, ſhows a kite's brain.

Compariſons are odious.

All keys hang not on one girdle.
Great buſineſſes turn on a little pin.
The wind in one's face makes one wiſe.
All the arms of England will not arm fear.
One ſword keeps another in the ſheath.
Be what thou wouldſt ſeem to be.
Let all live as they would die.
A gentle heart is tied with an eaſy thread.
Sweet diſcourſe makes ſhort days and nights.
God provides for him that truſteth.
He that will not have peace, God gives him war.
To him that will, ways are not wanting.
To a great night, a great Lanthorn.
To a child all weather is cold.
Where there is peace, God is.
None is ſo wiſe, but the fool overtakes him.
Fools give to pleaſe all but their own.
Proſperity lets go the bridle.
The Friar preached againſt ſtealing, and had a gooſe in his ſleeve.
To be too buſy gets contempt.
February makes a bridge, and March breaks it.
A horſe ſtumbles that hath four legs.
The beſt ſmell is bread, the beſt ſavour ſalt, the beſt love that of children.
That is the beſt gown that goes up and down the houſe.
The Market is the beſt Garden.

The firſt diſh pleaſeth all.

The higher the Ape goes, the more he ſhows his tail.

Night is the mother of Councils.

God's Mill grinds ſlow, but ſure.

Every one thinks his ſack heavieſt.

Drought never brought dearth.

All complain.

Gameſters and race-horſes never laſt long.

It is a poor ſport that is not worth the candle.

He that is fallen cannot help him that is down.

Every one is witty for his own purpoſe.

A little let lets an ill workman.

Good workmen are ſeldom rich.

By doing nothing we learn to do ill.

A great dowry is a bed full of brambles.

No profit to honour, no honour to Religion.

Every ſin brings its puniſhment with it.

Of him that ſpeaks ill, conſider the life more than the word.

You cannot hide an eel in a ſack.

Give not Saint *Peter* ſo much, to leave Saint *Paul* nothing.

You cannot flay a ſtone.

The chief diſeaſe that reigns this year is folly.

A ſleepy maſter makes his ſervant a Lout.

Better ſpeak truth rudely, than lie covertly.

He that fears leaves, let him not go into the wood.

One foot is better than two crutches.

Better ſuffer ill, than do ill.

Neither praiſe nor diſpraiſe thyſelf, thy actions ſerve the turn.

Soft and fair goes far.

The conſtancy of the benefit of the year in their ſeaſons argues a Deity.

Praiſe none too much, for all are fickle.

It is abſurd to warm one in his armour.

Lawſuits conſume time, and money, and reſt, and friends.

Nature draws more than ten teams.

He that hath a wife and children, wants not buſineſs.

A ſhip and a woman are ever repairing.

He that fears death, lives not.

He that pities another, remembers himſelf.

He that doth what he ſhould not, ſhall feel what he would not.

He that marries for wealth, ſells his liberty.

He that once hits, is ever bending.

He that ſerves, muſt ſerve.

He that lends, gives.

He that preacheth, giveth alms.

He that cockers his child, provides for his enemy.

A pitiful look aſks enough.

Who will ſell the cow, muſt ſay the word.

Service is no inheritance.

The faulty ſtands on his guard.

A kinſman, a friend, or whom you entreat, take not to ſerve you, if you will be ſerved neatly.

At Court, every one for himſelf.

To a crafty man, a crafty and a half.

He that is thrown, would ever wreſtle.

He that ſerves well, needs not aſk his wages.

Fair language grates not the tongue.

A good heart cannot lie.

Good ſwimmers at length are drowned.

Good land, evil way.

In doing we learn.

It is good walking with a horſe in one's hand.

God, and Parents, and our Maſter, can never be requited.

An ill deed cannot bring honour.

A ſmall heart hath ſmall deſires.

All are not merry that dance lightly.

Courteſy on one ſide only laſts not long.

Wine-Counſels ſeldom proſper.

Weening is not meaſure.

The beſt of the ſport is to do the deed, and ſay nothing.

If thou thyſelf canſt do it, attend no other's help or hand.

Of a little thing, a little diſpleaſeth.

He warms too near that burns.

God keep me from four houſes, a Uſurer's, a Tavern, a Spital, and a Priſon.

In a hundred ells of contention, there is not an inch of love.

Do what thou oughteſt, and come what come can.

Hunger makes dinners, paſtime ſuppers.

In a long journey ſtraw weighs.

Women laugh when they can, and weep when they will.

War is death's feaſt.

Set good againſt evil.

He that brings good news knocks hard.

Beat the Dog before the Lion.

Haſte comes not alone.

You muſt loſe a fly to catch a trout.

Better a ſnotty child than his noſe wiped off.

He is not free that draws his chain.

He goes not out of his way that goes to a good inn.

There comes nought out of the ſack, but what was there.

A little given ſeaſonably, excuſes a great gift.

He looks not well to himſelf that looks not ever.

He thinks not well, that thinks not again.

Religion, Credit, and the Eye are not to be touched.

The tongue is not ſteel, yet it cuts.

A white wall is the paper of a fool.

They talk of Chriſtmas ſo long, that it comes.

That is gold which is worth gold.

It is good tying the ſack before it be full.

Words are women, deeds are men.

Poverty is no ſin.

A ſtone in a well is not loſt.

He can give little to his ſervant that licks his knife.

Promiſing is the eve of giving.

He that keeps his own, makes war.

The wolf muſt die in his own ſkin.

Goods are theirs that enjoy them.

He that ſends a fool, expects one.

He that can ſtay, obtains.

He that gains well and ſpends well, needs no account book.

He that endures, is not overcome.

He that gives all before he dies, provides to ſuffer.

He that talks much of his happineſs, ſummons grief.

He that loves the tree, loves the branch.

Who haſtens a glutton, chokes him.

Who praiſeth Saint *Peter*, doth not blame Saint *Paul*.

He that hath not the craft, let him ſhut up ſhop.

He that knows nothing, doubts nothing.

Green wood makes a hot fire.

He that marries late, marries ill.

He that paſſeth a winter's day, eſcapes an enemy.

The rich knows not who is his friend.

A morning Sun, and a Wine-bred child, and a Latin-bred woman ſeldom end well.

To a cloſe ſhorn ſheep, God gives wind by meaſure.

A pleaſure long expected, is dear enough ſold.

A poor man's cow dies a rich man's child.

The cow knows not what her tail is worth till ſhe have loſt it.

Chooſe a horſe made, and a wife to make.

It is an ill air where we gain nothing.

He hath not lived, that lives not after death.

So many men in court, and ſo many ſtrangers.

He quits his place well, that leaves his friend here.

That which ſufficeth is not little.

Good news may be told at any time, but ill in the morning.

He that would be a Gentleman, let him go to an aſſault.

Who pays the Phyſician, does the cure.

None knows the weight of another's burthen.

Every one hath a fool in his ſleeve.

One hour's ſleep before midnight is worth three after.

In a retreat the lame are foremoſt.

It is more pain to do nothing than ſomething.

Amongſt good men two men ſuffice.

There needs a long time to know the world's pulſe.

The offspring of thoſe that are very young, or very old, laſts not.

A tyrant is moſt tyrant to himſelf.

Too much taking heed is loſs.

Craft againſt craft, makes no living.

The Reverend are ever before.

France is a meadow that cuts thrice a year.

It is eaſier to build two chimneys, than to maintain one.

The Court hath no Almanack.

He that will enter into Paradiſe, muſt have a good key.

When you enter into a houſe, leave the anger ever at the door.

He hath no leiſure who uſeth it not.

It is a wicked thing to make a dearth one's garner.

He that deals in the world needs four ſieves.

Take heed of an ox before, of a horſe behind, of a monk on all ſides.

The year doth nothing elſe but open and ſhut.

The ignorant hath an Eagle's wings and an Owl's eyes.

There are more Phyſicians in health than drunkards.

The wife is the key of the houſe.

The Law is not the ſame at morning and at night.

War and Phyſic are governed by the eye.

Half the world knows not how the other half lies.

Death keeps no Calendar.

Ships fear fire more than water.

The leaſt fooliſh is wiſe.

The chief box of health is time.

Silks and Satins put out the fire in the chimney.

The firſt blow is as much as two.

The life of man is a winter way.

The way is an ill neighbour.

An old man's ſtaff is the wrapper of death's door.

Life is half ſpent, before we know what it is.

The ſinging man keeps his ſhop in his throat.

The body is more dreſſed than the ſoul.

The body is ſooner dreſſed than the ſoul.

The Phyſician owes all to the patient, but the patient owes nothing to him but a little money.

The little cannot be great, unleſs he devour many.

Time undermines us.

The Choleric drinks, the Melancholic eats, the Phlegmatic ſleeps.

The Apothecary's mortar ſpoils the luter's muſic.

Converſation makes one what he is.

The deaf gains the injury.

Years know more than books.

Wine is a turn-coat (firſt a friend, then an enemy).

Wine ever pays for his lodging.

Wine makes all ſorts of creatures at table.

Wine that coſt nothing is digeſted before it be drunk.

Trees eat but once.

Armour is light at table.

Good horſes make ſhort miles.

Caſtles are Foreſts of ſtones.

The dainties of the great are the tears of the poor.

Parſons are ſouls' waggoners.

Children when they are little make parents fools, when they are great they make them mad.

The Maſter abſent, and the houſe dead.

Dogs are fine in the field.

Sins are not known till they be acted.

Thorns whiten, yet do nothing.

All are preſumed good till they are found in a fault.

The great put the little on the hook.

The great would have none great, and the little all little.

The Italians are wiſe before the deed, the Germans in the deed, the French after the deed.

Every mile is two in winter.

Spectacles are death's Arquebuſe.

Lawyers' houſes are built on the heads of fools.

The houſe is a fine houſe when good folks are within.

The beſt bred have the beſt portion.

The firſt and laſt froſts are the worſt.

Gifts enter every where without a wimble.

Princes have no way.

Knowledge makes one laugh, but wealth makes one dance.

The Citizen is at his buſineſs before he riſe.

The eyes have one language every where.

It is better to have wings than horns.

Better be a fool than a knave.

Count not four, except you have them in a wallet.

To live peaceably with all, breeds good blood.

You may be on land, yet not in a garden.

You cannot make the fire ſo low, but it will get out.

We know not who lives or dies.

An ox is taken by the horns, and a man by the tongue.

Many things are loſt for want of aſking.

No Church-yard is ſo handſome, that a man would deſire ſtraight to be buried there.

Cities are taken by the ears.

Once a year a man may ſay, On his conſcience.

We leave more to do when we die, than we have done.

With cuſtoms we live well, but laws undo us.

To ſpeak of a Uſurer at the table, mars the wine.

Pains to get, care to keep, fear to loſe.

For a morning rain, leave not your journey.

One fair day in winter makes not birds merry.

He that learns a trade, hath a purchaſe made.

When all men have what belongs to them, it cannot be much.

Though God take the ſun out of the heaven, yet we muſt have patience.

When a man ſleeps, his head is in his ſtomach.

When one is on horſeback, he knows all things.

When God is made the maſter of a family, he orders the diſorderly.

When a Lackey comes to hell's door, the Devils lock the gates.

He that is at eaſe, ſeeks dainties.

He that hath charge of ſouls, tranſports them not in bundles.

He that tells his wife news, is but newly married.

He that is in a town in May loſeth his Spring.

He that is in a Tavern, thinks he is in a vine-garden.

He that praiſeth himſelf, ſpattereth himſelf.

He that is a maſter, muſt ſerve (another).

He that is ſurpriſed with the firſt froſt, feels it all the winter after.

He a beaſt doth die, that hath done no good to his country.

He that follows the Lord, hopes to go before.

He that dies without the company of good men, puts not himſelf into a good way.

Who hath no head, needs no heart.

Who hath no haſte in his buſineſs, mountains to him ſeem valleys.

Speak not of my debts, unleſs you mean to pay them.

He that is not in the wars, is not out of danger.

He that gives me ſmall gifts, would have me live.

He that is his own Counſellor, knows nothing ſure but what he hath laid out.

He that hath lands, hath quarrels.

He that goes to bed thirſty, riſeth healthy.

Who will make a door of gold, muſt knock a nail every day.

A trade is better than ſervice.

He that lives in hope, danceth without muſic.

To review one's ſtore is to mow twice.

Saint *Luke* was a Saint and a Phyſician, yet is dead.

Without buſineſs, debauchery.

Without danger we cannot get beyond danger.

Health and ſickneſs ſurely are men's double enemies.

If gold knew what gold is, gold would get gold, I wis.

Little loſſes amaze, great tame.

Chooſe none for thy ſervant who have ſerved thy betters.

Service without reward is puniſhment.

If the huſband be not at home, there is nobody.

An oath that is not to be made, is not to be kept.

The eye is bigger than the belly.

If you would be at eaſe, all the world is not.

Were it not for the bone in the leg, all the world would turn Carpenters (to make them crutches).

If you muſt fly, fly well.

All that ſhakes falls not.

All beaſts of prey are ſtrong, or treacherous.

If the brain ſows not corn, it plants thiſtles.

A man well mounted is ever Choleric.

Every one is a maſter and ſervant.

A piece of a Church-yard fits every body.

One mouth doth nothing without another.

A maſter of ſtraw eats a ſervant of ſteel.

An old cat ſports not with her prey.

A woman conceals what ſhe knows not.

He that wipes the child's noſe, kiſſeth the mother's cheek.*

---

* The proverbs which follow were added to the ſecond edition.

Gentility is nothing but Ancient Riches.

To go where the King goes afoot; *i. e.* to the ſtool.

To go upon the Franciſcans' Hackney; *i. e.* on foot.

Amiens was taken by the Fox, and retaken by the Lion.

After Death the Doctor.

Ready money is a ready Medicine.

It is the Philoſophy of the Diſtaff.

It is a ſheep of *Beery*, it is marked on the noſe: applied to thoſe that have a blow.

To build caſtles in Spain.

An Idle youth, a needy Age.

Silk doth quench the fire in the Kitchen.

The words ending in *ique*, do mock the Phyſician; as Hectique, Paralitique, Apoplectique, Lethargique.

He that truſts much Obliges much, ſays the Spaniard.

He that thinks amiſs, concludes worſe.

A man would live in Italy (a place of pleaſure), but he would chooſe to die in Spain, where they ſay the Catholic Religion is profeſſed with greateſt ſtrictneſs.

Whatſoever was the father of a diſeaſe, an ill diet was the mother.

Frenzy, Hereſy, and Jealouſy, ſeldom cured.

There is no heat of affection but is joined with ſome idleneſs of brain, ſays the Spaniard.

The War is not done ſo long as my Enemy lives.

Some evils are cured by contempt.

Power ſeldom grows old at Court.

Danger itſelf the beſt remedy for danger.

Favour will as ſurely periſh as life.

Fear the Beadle of the Law.

Hereſy is the ſchool of pride.

For the ſame man to be a heretic and a good ſubject, is incompoſſible.

Hereſy may be eaſier kept out than ſhook off.

Infants' manners are moulded more by the example of Parents, than by ſtars at their nativities.

They favour learning whoſe actions are worthy of a learned pen.

Modeſty ſets off one newly come to honour.

No naked man is ſought after to be rifled.

There is no ſuch conquering weapon as the neceſſity of conquering.

Nothing ſecure unleſs ſuſpected.

No tie can oblige the perfidious.

Spies are the ears and eyes of Princes.

The life of ſpies is to know, not be known.

Religion a ſtalking horſe to ſhoot other fowl.

It is a dangerous fire begins in the bed ſtraw.

Covetouſneſs breaks the bag.

Fear keeps and looks to the vineyard, and not the owner.

The noiſe is greater than the nuts.

Two ſparrows on one Ear of Corn make an ill agreement.

The world is now a-days, God ſave the Conqueror.

Unſound minds, like unſound Bodies, if you feed, you poiſon.

Not only ought fortune to be pictured on a wheel, but every thing elſe in this world.

All covet, all loſe.

Better is one *Accipe*, than twice to ſay, *Dabo tibi.*

An Aſs endures his burden, but not more than his burden.

Threatened men eat bread, ſays the Spaniard.

The beads in the Hand, and the Devil in Capuch; or, cape of the cloak.

He that will do thee a good turn, either he will be gone or die.

I eſcaped the Thunder, and fell into the Lightning.

A man of a great memory without learning, hath a rock and a ſpindle, and no ſtaff to ſpin.

The death of wolves is the ſafety of the ſheep.

He that is once born, once muſt die.

He that hath but one eye, muſt be afraid to loſe it.

He that makes himſelf a ſheep, ſhall be eat by the wolf.

He that ſteals an egg, will ſteal an ox.

He that will be ſurety, ſhall pay.

He that is afraid of leaves, goes not to the wood.

In the mouth of a bad dog falls often a good bone.

Thoſe that God loves, do not live long.

Still fiſheth he that catcheth one.

All fleſh is not veniſon.

A City that parleys is half gotten.

A dead bee maketh no honey.

An old dog barks not in vain.

They that hold the greateſt farms, pay the leaſt rent: applied to rich men that are unthankful to God.

Old Camels carry young Camels' ſkins to the market.

He that hath time and looks for better time, time comes that he repents himſelf of time.

Words and feathers the wind carries away.

Of a pig's tail you can never make a good ſhaft.

The Bath of the Blackamoor hath ſworn not to whiten.

To a greedy eating horſe a ſhort halter.

The Devil divides the world between Atheiſm and Superſtition.

Such a Saint, ſuch an offering.

We do it ſoon enough, if that we do be well.

Cruelty is more cruel, if we defer the pain.

What one day gives us, another takes away from us.

To ſeek in a Sheep five feet when there are but four.

A ſcabbed horſe cannot abide the comb.

God ſtrikes with his finger, and not with all his arm.

God gives his wrath by weight, and without weight his mercy.

Of a new Prince, new bondage.

New things are fair.

Fortune to one is Mother, to another is Stepmother.

There is no man, though never ſo little, but ſometimes he can hurt.

The horſe that draws after him his halter, is not altogether eſcaped.

We muſt recoil a little, to the end we may leap the better.

No love is foul, nor priſon fair.

No day ſo clear, but hath dark clouds.

No hair ſo ſmall, but hath his ſhadow.

A wolf will never make war againſt another wolf.

We muſt love, as looking one day to hate.

It is good to have ſome friends both in heaven and hell.

It is very hard to ſhave an egg.

It is good to hold the aſs by the bridle.

The healthful man can give counſel to the ſick.

The death of a young wolf doth never come too ſoon.

The rage of a wild boar is able to ſpoil more than one wood.

Virtue flies from the heart of a Mercenary man.

The wolf eats oft of the ſheep that have been warned.

The mouſe that hath but one hole is quickly taken.

To play at Cheſs when the houſe is on fire.

The itch of diſputing is the ſcab of the Church.

Follow not truth too near the heels, leſt it daſh out thy teeth.

Either wealth is much increaſed, or moderation is much decayed.

Say to pleaſure, Gentle *Eve*, I will none of your apple.

When war begins, then hell openeth.

There is a remedy for every thing, could men find it.

There is an hour wherein a man might be happy all his life could he find it.

Great Fortune brings with it Great misfortune.

A fair day in winter is the mother of a ſtorm.

Woe be to him that reads but one book.

Tithe, and be rich.

Take heed of

The wrath of a mighty man, and the tumult of the people.

Mad folks in a narrow place.

Credit decayed, and people that have nothing.

A young wench, a propheteſs, and a Latin-bred woman.

A perſon marked, and a Widow thrice married.

Foul dirty ways, and long ſickneſs.

Wind that comes in at a hole, and a reconciled Enemy.

A ſtep-mother; the very name of her ſufficeth.

Princes are veniſon in Heaven.

Critics are like bruſhers of Noblemen's clothes.

He is a great Necromancer, for he aſks counſel of the Dead: i. e. books.

A man is known to be mortal by two things, Sleep and Luſt.

Love without end, hath no end, ſays the Spaniard: mending, if it were not begun on particular ends, it would laſt.

Stay a while, that we may make an end the ſooner.

Preſents of love fear not to be ill taken of ſtrangers.

To ſeek theſe things is loſt labour: Geeſe in

an oil pot, fat Hogs among Jews, and Wine in a fiſhing net.

Some men plant an opinion they ſeem to eradicate.

The Philoſophy of Princes is to dive into the Secrets of men, leaving the ſecrets of nature to thoſe that have ſpare time.

States have their converſions and periods as well as natural bodies.

Great deſervers grow Intolerable preſumers.

The love of money and the love of learning rarely meet.

Truſt no friend with that you need, fear him if he were your enemy.

Some had rather loſe their friend than their Jeſt.

Marry your daughters betimes, leſt they marry themſelves.

Soldiers in peace are like chimneys in ſummer.

Here is a talk of the Turk and the Pope, but my next neighbour doth me more harm than either of them both.

Civil Wars of *France* made a million of Atheiſts, and thirty thouſand Witches.

We Bachelors laugh and ſhow our teeth, but you married men laugh till your hearts ache.

The Devil never aſſails a man except he find him either void of knowledge, or of the fear of God.

There is nobody will go to hell for company.

Much money makes a Country poor, for it ſets a dearer price on every thing.

The virtue of a coward is ſuſpicion.

A man's deſtiny is always dark.

Every man's cenſure is firſt moulded in his own nature.

Money wants no followers.

Your thoughts cloſe, and your countenance looſe.

Whatever is made by the hand of man, by the hand of man may be overturned.

Letters of George Herbert.

I. *From* George Herbert *to Mr.* H. Herbert.*

1618.

BROTHER,

THE diſeaſe which I am troubled with now is the ſhortneſs of time, for it hath been my fortune of late to have ſuch ſudden warning, that I have not leiſure to impart unto you ſome of thoſe obſervations which I have framed to myſelf in converſation; and whereof I would not have you ignorant. As I ſhall find occaſion, you

---

* *Henry Herbert* was the ſixth ſon of *Richard Herbert*, eſq. and *Magdalen Newport*, daughter of Sir *Richard Newport*, and born A. D. 1660. His Brother, Lord *Herbert* of *Cherbury*, in his curious hiſtory of his own Life, has made the following mention of *Henry*: "*Henry*, after he had been brought up in learning, as the other brothers were, was ſent by his friends into *France*, where he attained the language of that country in perfection, after which he came to Court, and was made Gentleman of the King's Privy Chamber, and Maſter of the Revels; by which means, as alſo by a good marriage, he attained to great fortunes, for himſelf and his poſterity to enjoy. He alſo hath given ſeveral proofs of his courage in duels, and otherwiſe, being no leſs dextrous in the ways of the Court, as having gotten much by it."

ſhall receive them by pieces; and if there be any ſuch which you have found uſeful to yourſelf, communicate them to me. You live in a brave nation, where, except you wink, you cannot but ſee many brave examples. Be covetous, then, of all good which you ſee in *Frenchmen*, whether it be in knowledge, or in faſhion, or in words; for I would have you, even in ſpeeches, to obſerve ſo much, as when you meet with a witty *French* ſpeech, try to ſpeak the like in *Engliſh:* So ſhall you play a good merchant, by tranſporting *French* commodities to your own country. Let there be no kind of excellency which it is poſſible for you to attain to, which you ſeek not; and have a good conceit of your wit, mark what I ſay, have a good conceit of your wit; that is, be proud, not with a fooliſh vaunting of yourſelf when there is no cauſe, but by ſetting a juſt price of your qualities: And it is the part of a poor ſpirit to undervalue himſelf and bluſh. But I am out of my time: When I have more time, you ſhall hear more; and write you freely to me in your letters, for I am your ever loving Brother,

G. HERBERT.

P. S. My Brother is ſomewhat of the ſame temper, and perhaps a little more mild, but you will hardly perceive it.

To my dear Brother, Mr. *Henry Herbert*, at *Paris*.

II. *To Sir* Henry Herbert.

DEAR BROTHER,

IT is ſo long ſince I heard from you, that I long to hear both how you and your's do: and alſo what becomes of you this ſummer. It is the whole amount of this letter, and therefore entertain it accordingly from your very affectionate brother,

G. HERBERT.

7 June, Bemerton.

My wife's and Nieces' ſervice to you.

III.

DEAR BROTHER,

I WAS glad of your *Cambridge* news, but you joyed me exceedingly with your relation of my Lady Ducheſs's forwardneſs in our Church building. I am glad I uſed you in it, and you have no cauſe to be ſorry, ſince it is *God's* buſineſs. If there fall out yet any rub, you ſhall hear of me; and your offering of yourſelf to move my Lords of *Mancheſter* and *Bolingbroke* is very welcome to me. To ſhow a forwardneſs in religious works is a good

teſtimony of a good ſpirit. The *Lord* bleſs you, and make you abound in every good work, to the joy of your ever loving Brother,

G. HERBERT.

March 21, Bemerton.

To my dear Brother,
Sir *Henry Herbert*, at Court.

IV.

DEAR BROTHER,

THAT you did not only entertain my propoſals, but advance them, was lovingly done, and like a good Brother. Yet truly it was none of my meaning, when I wrote, to put one of our Nieces into your hands, but barely what I wrote I meant, and no more; and am glad that although you offer more, yet you will do, as you write, that alſo. I was deſirous to put a good mind into the way of Charity, and that was all I intended. For concerning your offer of receiving one, I will tell you what I wrote to our eldeſt Brother, when he urged one upon me, and but one, and that at my choice. I wrote to him that I would have both or neither; and that upon this ground, becauſe they were to come into an unknown country, tender in knowledge, ſenſe and age, and

knew none but one who could be no company to them. Therefore I conſidered that if one only came, the comfort intended would prove a diſcomfort. Since that I have ſeen the fruit of my obſervation, for they have lived ſo lovingly, lying, eating, walking, praying, working, ſtill together, that I take a comfort therein; and would not have to part them yet, till I take ſome opportunity to let them know your love, for which both they ſhall, and I do thank you. It is true there is a third Siſter, whom to receive were the greateſt charity of all, for ſhe is youngeſt, and leaſt looked unto; having none to do it but her School-miſtreſs, and you know what thoſe mercenary creatures are. Neither hath ſhe any to repair unto at good times, as *Chriſtmas*, &c. which you know is the encouragement of learning all the year after, except my Couſin Bett take pity of her, which yet at that diſtance is ſome difficulty. If you could think of taking her, as once you did, ſurely it were a great good deed, and I would have her conveyed to you. But I judge you not: Do that which *God* ſhall put into your heart, and the *Lord* bleſs all your purpoſes to his Glory. Yet, truly, if you take her not, I am thinking to do it, even beyond my ſtrength; eſpecially at this time, being more beggarly now than I have been theſe many years, as having ſpent two hundred pounds in building; which to me

that have nothing yet, is very much. But though I both conſider this, and your obſervation, alſo, of the unthankfulneſs of kindred bred up, (which generally is very true,) yet I care not; I forget all things, ſo I may do them good who want it. So I do my part to them, let them think of me what they will or can. I have another Judge, to whom I ſtand or fall. If I ſhould regard ſuch things, it were in another's power to defeat my charity, and evil ſhould be ſtronger than good: But difficulties are ſo far from cooling Chriſtians, that they whet them. Truly it grieves me to think of the child, how deſtitute ſhe is, and that in this neceſſary time of education. For the time of breeding is the time of doing children good: and not as many who think they have done fairly, if they leave them a good portion after their deceaſe. But take this rule, and it is an outlandiſh one, which I commend to you as being now a Father, *The beſt-bred child hath the beſt portion.* Well; the good *God* bleſs you more and more; and all yours; and make your Family a Houſeful of *God's* Servants. So prays your ever loving Brother,

G. HERBERT.

My Wife's and Nieces' ſervice.

To my very dear Brother,
Sir *Henry Herbert*, at Court.

Letters written at Cambridge.

From the Appendix to *Walton's* Life.

V. *For my dear ſick Siſter.**

MOST DEAR SISTER,

THINK not my ſilence forgetfulneſs; or that my love is as dumb as my papers; though buſineſs may ſtop my hand, yet my heart, a much better member, is always with you: and which is more, with our good and gracious God, inceſſantly begging ſome eaſe of your pains, with that earneſtneſs, that becomes your griefs, and my love. God who knows and ſees this Writing, knows alſo that my ſoliciting him has been much, and my tears many for you; judge me then by thoſe waters, and not by my ink, and then you ſhall juſtly value your moſt truly, moſt heartily, affectionate Brother and Servant,

GEORGE HERBERT.

Trinity College, December 6, 1620.

---

* *Elizabeth*, wife of Sir *Henry Jones*. The latter part of her life, we are told by her Brother, Lord *Herbert*, was moſt ſickly and miſerable; ſhe pined *away to ſkin and bones*, for nearly fourteen years, and at laſt died in *London*, worn out by pain and affliction.

VI. *To Sir* J. D.†

SIR,

THOUGH I had the beſt wit in the World, yet it would eaſily tire me to find out variety of thanks for the diverſity of your favours, if I ſought to do ſo; but I profeſs it not: And therefore let it be ſufficient for me, that the ſame heart, which you have won long ſince, is ſtill true to you, and hath nothing elſe to anſwer your infinite kindneſſes, but a conſtancy of obedience; only hereafter I will take heed how I propoſe my deſires unto you, ſince I find you ſo willing to yield to my requeſts; for, ſince your favours come a Horſeback, there is reaſon that my deſires ſhould go a-foot; neither do I make any queſtion, but that you have performed your kindneſs to the full, and that the Horſe is every way fit for me, and I will ſtrive to imitate the completeneſs of your love, with being in ſome proportion, and after my manner, your moſt obedient Servant,

GEORGE HERBERT.

---

† This and the following letters were probably addreſſed to Sir *John Danvers*, *Herbert's* Father-in-law.

VII.

SIR,

I DARE no longer be ſilent, leſt while I think I am modeſt, I wrong both myſelf, and alſo the confidence my Friends have in me; wherefore I will open my caſe unto you, which I think deſerves the reading at the leaſt; and it is this, I want books extremely; You know, Sir, how I am now ſetting foot into Divinity, to lay the platform of my future life, and ſhall I then be fain always to borrow Books, and build on another's foundation? What Tradeſman is there who will ſet up without his Tools? Pardon my boldneſs, Sir, it is a moſt ſerious Caſe, nor can I write coldly in that, wherein conſiſteth the making good of my former education, of obeying that Spirit which hath guided me hitherto, and of achieving my (I dare ſay) holy ends. This alſo is aggravated, in that I apprehend what my Friends would have been forward to ſay, if I had taken ill courſes, *Follow your book, and you ſhall want nothing:* You know, Sir, it is their ordinary ſpeech, and now let them make it good; for ſince I hope I have not deceived their expectation, let not them deceive mine; But perhaps they will ſay, You are ſickly, you muſt not ſtudy too hard; it is true (God knows) I am

weak, yet not ſo, but that every day, I may ſtep one ſtep towards my journey's end; and I love my friends ſo well, that if all things proved not well, I had rather the fault ſhould lie on me, than on them; but they will object again, What becomes of your Annuity? Sir, if there be any truth in me, I find it little enough to keep me in health. You know I was ſick laſt Vacation, neither am I yet recovered, ſo that I am fain ever and anon, to buy ſomewhat tending towards my health; for infirmities are both painful and coſtly. Now this *Lent* I am forbid utterly to eat any Fiſh, ſo that I am fain to diet in my Chamber at mine own coſt; for in our public Halls, you know, is nothing but Fiſh and White-meats; out of *Lent*, alſo twice a Week, on *Fridays* and *Saturdays*, I muſt do ſo, which yet ſometimes I faſt. Sometimes alſo I ride to *Newmarket*, and there lie a day or two for freſh Air; all which tend to avoiding of coſtlier matters, if I ſhould fall abſolutely ſick: I proteſt and vow, I even ſtudy Thrift, and yet I am ſcarce able with much ado to make one half year's allowance ſhake hands with the other: And yet if a Book of four or five Shillings come in my way, I buy it, though I faſt for it; yea, ſometimes of Ten Shillings: But, alas Sir, what is that to thoſe infinite Volumes of Divinity, which yet every day ſwell, and grow bigger? Noble Sir, pardon my bold-

neſs, and conſider, but theſe three things. Firſt, the Bulk of Divinity. Secondly, the time when I deſire this (which is now, when I muſt lay the foundation of my whole life). Thirdly, what I deſire, and to what end, not vain pleaſures, nor to a vain end. If then, Sir, there be any courſe, either by engaging my future Annuity, or any other way, I deſire you, Sir, to be my Mediator to them in my behalf.

Now I write to you, Sir, becauſe to you I have ever opened my heart: and have reaſon, by the Patents of your perpetual favour to do ſo ſtill, for I am ſure you love your faithfulleſt Servant,

GEORGE HERBERT.

Trinity College, March 18, 1617.

VIII.

SIR,

THIS Week hath loaded me with your Favours; I wiſh I could have come in perſon to thank you, but it is not poſſible; preſently after *Michaelmas*, I am to make an Oration to the whole Univerſity of an hour long in *Latin*, and my *Lincoln* journey hath ſet me much behind hand: neither can I ſo much as go to *Bugden*, and deliver your Letter, yet I have ſent it thither by a faithful Meſſenger this day: I beſeech you all, you and my dear Mother

and Siſter to pardon me, for my *Cambridge* neceſſities are ſtronger to tie me here, than yours to *London:* If I could poſſibly have come, none ſhould have done my meſſage to Sir *Fr: Netherſole* for me; he and I are ancient acquaintance, and I have a ſtrong opinion of him, that if he can do me a courteſy, he will of himſelf; yet your appearing in it, affects me ſtrangely. I have ſent you here encloſed a Letter from our Maſter on my behalf, which if you can ſend to Sir *Francis* before his departure, it will do well, for it expreſſeth the Univerſity's inclination to me; yet if you cannot ſend it with much convenience, it is no matter, for the Gentleman needs no incitation to love me.

The Orator's place (that you may underſtand what it is) is the fineſt place in the Univerſity, though not the gainfulleſt; yet that will be about 30*l. per annum*, but the commodiouſneſs is beyond the Revenue; for the Orator writes all the Univerſity Letters, makes all the Orations, be it to King, Prince, or whatever comes to the Univerſity; to requite theſe pains, he takes place next the Doctors, is at all their Aſſemblies and Meetings, and ſits above the Proctors, is Regent, or Non-regent at his pleaſure, and ſuch like Gayneſſes, which will pleaſe a young man well.

I long to hear from Sir *Francis*, I pray Sir, ſend the Letter you receive from him to me as

ſoon as you can, that I may work the heads to my purpoſe. I hope I ſhall get this place without all your *London* helps, of which I am very proud, not but that I joy in your favours, but that you may ſee, that if all fail, yet I am able to ſtand on mine own legs. Noble Sir, I thank you for your infinite favours, I fear only that I have omitted ſome fitting circumſtance, yet you will pardon my haſte, which is very great, though never ſo, but that I have both time and work to be your extreme Servant,

GEORGE HERBERT.

IX.

SIR,

I HAVE received the things you ſent me, ſafe; and now the only thing I long for, is to hear of my dear ſick Siſter: firſt, how her health fares, next, whether my peace be yet made with her concerning my unkind departure. Can I be ſo happy, as to hear of both theſe that they ſucceed well? Is it not too much for me? Good Sir, make it plain to her, that I loved her even in my departure, in looking to her ſon, and my charge. I ſuppoſe ſhe is not diſpoſed to ſpend her eye-ſight on a piece of Paper, or elſe I had wrote to her; when I ſhall underſtand that a Letter will be

ſeaſonable, my Pen is ready. Concerning the Orator's place all goes well yet, the next *Friday* it is tried, and accordingly you ſhall hear. I have forty buſineſſes in my hands: your Courteſy will pardon the haſte of your humbleſt Servant,

GEORGE HERBERT.

Trinity College, January 19, 1619.

X.

SIR,

I UNDERSTAND by Sir *Francis Netherſole's* Letter, that he fears I have not fully reſolved of the matter, ſince this place being civil may divert me too much from Divinity, at which, not without cauſe, he thinks I aim: but, I have wrote him back, that this dignity hath no ſuch earthineſs in it, but it may very well be joined with Heaven: or if it had to others, yet to me it ſhould not, for aught I yet knew; and therefore I deſire him to ſend me a direct anſwer in his next Letter. I pray Sir, therefore, cauſe this encloſed to be carried to his brother's houſe of his own name (as I think) at the ſign of the *Pedler* and the *Pack* on *London-bridge*, for there he aſſigns me. I cannot yet find leiſure to write to my Lord, or Sir *Benjamin Ruddyard;* but I hope I ſhall ſhortly,

though for the reckoning of your favours, I ſhall never find time and paper enough, yet am I your readieſt Servant,

GEORGE HERBERT.

Trinity College, October 6, 1619.

I remember my moſt humble duty to my Mother, who cannot think me lazy, ſince I rode 200 *miles to ſee a Siſter, in a way I knew not, in the midſt of much buſineſs, and all in a Fortnight, not long ſince.*

XI. *To the truly noble Sir* J. D.

SIR,

I UNDERSTAND by a Letter from my brother *Henry*, that he hath bought a parcel of Books for me, and that they are coming over. Now though they have hitherto travelled upon your charge, yet if my Siſter were acquainted that they are ready, I dare ſay ſhe would make good her promiſe of taking five or ſix pounds upon her, which ſhe hath hitherto deferred to do, not of herſelf, but upon the want of thoſe Books which were not to be got in *England;* for that which ſurmounts, though your noble diſpoſition is infinitely free, yet I had rather fly to my old ward, that if any courſe could be taken of doubling

my Annuity now, upon condition that I ſhould ſurceaſe from all title to it, after I entered into a Benefice, I ſhould be moſt glad to entertain it, and both pay for the ſurpluſage of theſe Books, and for ever after ceaſe my clamorous and greedy bookiſh requeſts. It is high time now that I ſhould be no more a burden to you, ſince I can never anſwer what I have already received; for your favours are ſo ancient, that they prevent my memory, and yet ſtill grow upon your Humbleſt Servant,

GEORGE HERBERT.

I remember my moſt humble duty to my Mother, I have wrote to my dear ſick Siſter this week already, and therefore now I hope may be excuſed.

I pray, Sir, pardon my boldneſs of incloſing my brother's Letter in yours, for it was becauſe I know your Lodging, but not his.

XII. *To the Right Hon. the Lady* Anne, *Counteſs of* Pembroke *and* Montgomery, *at Court.*

Madam,

WHAT a trouble hath your Goodneſs brought on you, by admitting our poor ſervices! now they creep in a Veſſel of Metheglin, *and ſtill they will be preſenting or wiſhing to ſee, if at length they may find out ſomething not un-*

worthy of thoſe hands at which they aim. In the mean time a Prieſt's bleſſing, though it be none of the Court ſtyle, yet, doubtleſs, Madam, can do you no hurt: Wherefore the Lord make good the bleſſing of your Mother upon you, and cauſe all her wiſhes, diligence, prayers and tears, to bud, blow, and bear fruit in your Soul, to his glory, your own good, and the great joy of, madam, your moſt faithful Servant in Chriſt Jeſu,

George Herbert.

Dec. 10. 1631. Bemerton.

Madam, Your poor Colony of Servants preſent their humble duties.

Letters of George Herbert

From the Public Orator's Book,

Cambridge.

I. *Ad* R. Naunton, *Secret.*

Gratiæ de Fluvio.

VIR HONORATISSIME,

QUANTA Hilaritate aſpicit Alma Mater filios ſuos jam emancipatos, conſervantes ſibi Illos Fontes, a quibus ipſi olim hauſerunt? Quis enim ſicca ubera et mammas arentes tam nobilis parentis, æquo animo ferre poſſet? neque ſane dubitamus ulli, ſi præ defectu aquæ commeatûſque inopia deſererentur collegia, pulcherrimæque Muſarum domus tanquam viduæ effœtæ, aut ligna exucca et marcida, alumnis ſuis orbarentur, quin communes Reipublicæ Lachrymæ alterum nobis Fluvium effunderent. Quare plurimum debemus conſtantiæ favoris tui qui reſtinxiſti ſitim exareſcentium Muſarum et *Xerxes* iſtos, alteroſque maris quaſi flagellatores expugnatos, fuſoſque nobis dediſti. Quid enim invident aquas, quas non nobis habemus ſed irrigati ipſi univerſum regnum aſpergimus. Sed aliorum injuriæ tuarum Virtutum pabula ſunt, qui lemas iſtas et feſtucas, Reipublicæ

oculo hærentes tam diligenter amoves; certè adeo feſtinaſti ad gratitudines tuas cum emolumento noſtro conjunctas, ut jam compenſemur abundè, neque amplius quærendum ſit Tibi, Almæ Nutrici quid reponas.

II. *Ad* Ful. Grevil.

Gratiæ de Fluvio.

VIR HONORATISSIME,

SCITE et appoſitè feciſti Fluvium noſtrum conſervans altero eloquentiæ Fluvio, paludumque iſtos ſiccatores, (ſolem officio ſuo privantes) vi verborum Tuorum obruens. Neque ſane quiſquam incedit Te inſtructior ad omnem cauſam, paratiorve ſive a doctrina, ſive ab uſu; utrinque mirus es et exercitatiſſimus: quare nos tertium prædictis adjungimus Gratiarum Fluvium, de humanitate tua ſingulari, ſtudioque in nos jam olim perſpectiſſimo, quippè qui eximiè ſemper foviſti literatos, eoſque cum tineis et blattis rixantes, exuens pulvere in theatrum et lucem produxiſti. Tantum rogamus, ut pergas, et inter novos honorum cumulos, quod expectamus indies futurum, Almæ Matris amorem tecum ſimul evehas. Interim, ſi qui alii exurgant promiſſores magnifici et hiantes, qui ſub ſpecie publici commodi, Academiæ incommodum videntur allaturi; os importunorum hominum Authoritate tuâ plurimâ et Eloquentiâ non minori nobis obſtrue.

III. *Ad* R. Naunton.

Gratiæ de Fluvio et de tegendis Tectis Stramineis.

VIR HONORATISSIME,

EXIMIA tua in nos merita frequentiorem calamum poſtulant, ſi tantum honori Tuo ſupereſſet otii ad legendum, quantum a nobis ad ſcribendum, cum humanitatis Tuæ, tum gratitudinis noſtræ ratio poſtulat. Sed Veremur, ne literæ noſtræ animo Tuo tot negotiis meritiſſimè diſtincto, tempore non ſuo obrepant: tibique non tam avidè veterum beneficiorum memoriam recolenti, quam cogitanti nova improbè moleſtiam creent. Quare conjunximus nunc officia noſtra, tuoſque favores temporibus et diligentiâ diviſos in gratiis noſtris copulavimus: nam utramque illam curam inſignem, tam de conſervando Fluvio noſtro, quam de muniendis contra graſſantes flammas ædificiis Honori Tuo acceptam ferimus: plurimumque ſuſpicimus cumulum Amoris Tui, qui utrumque curaſti, ut neque ſitirent Muſæ, neque flagrarent: quod ſi tam integrum tibi eſſet gratificari nobis in terrâ et aere, quam in aquâ et igne feciſti, non dubitamus quin benignitas tua omnia elementa percurreret. Tu vero macte honoribus, gloria, id enim noſtrâ intereſt, ut hoc precemur, aut enim miſerè fallimur aut tantum de nullo unquam Filio Alma Mater, quantum de Te ſibi polliceatur.

IV. *Gratulatio de Marchionatu ad* Bucking. C. A. D. 1619.

ILLUSTRISSIME DOMINE,

ECQUID inter tot gloriæ titulos caput undique munientes meminiſti magiſtrum Te eſſe Artium? an inter lauros principis hederæ noſtræ ambitioſæ locus eſt? hunc quidem gradum pignus habes amoris noſtri, hæc eſt anſa quâ prehendimus Te, et tanquam aquilam inter novas honorum nubes e conſpectu noſtro fugientem revocamus. Tu viciſſim abundè compenſas nos, gratiſſimoque Almam Matrem proſequeris animo: proin ut Fluvii quas aquas a Fonte accipiunt non retinent ipſi, ſed in mare dimittunt; Sic Tu etiam dignitates ab optimo Rege deſumptas in univerſam Rempublicam diffundis: per Te illucet nobis *Jacobus* noſter. Tu aperis illum populo et cum ipſe ſis in ſummâ arbore, alterâ manu prehendis Regem, alteram nobis ad radices hærentibus porrigis: Quare, meritiſſime Marchio, Tuam gloriam cenſemus noſtram et in honoribus Tuis noſtro bono gratulamur; quanquam quem alium fructum potuimus expectare ab Eo in quem favor Regius, noſtra vota virtutes tantæ confluxerunt: inter quæ etiam certamen oritur et pia contentio, utrum gratia Principis virtutes tuas, aut noſtra vota gratiam Principis, aut Tuæ virtutes et vota noſtra et Principis gratiam ſuperarent. Nimirum ut lineæ quamvis diverſa via, omnes tamen ad centrum properant. Sic diſparatæ fœlicitates hinc a populo illinc a Principe in Te conveniunt, et confabulantur. Quare quomodo alii molem hanc lætitiæ ſuæ exprimant, ipſi

viderint: nos certè precamur, ut neque virtutibus tuis deſint honores neque utriſque vita, uſquedum, poſtquam omnes honorum gradus hic percurreris, æternum illud præmium conſequare, cui neque addi quicquam poteſt, neque detrahi.

V. *Ad* F. Bacon, *Cancell.*

Gratiæ de Inſtaurationis Libro Academiæ donato.

4 Nov. 1620.

ILLUSTRISSIME DOMINE,

QROLEM tuam ſuaviſſimam, nuper in lucem publicam, noſtramque præſertim, editam non gremio ſolum (quod innuis) ſed et ambabus ulnis, oſculiſque, ei ætati debitis excipientes, protinus tanquam Nobilem Filium (more noſtro) magiſtrum artium renunciavimus. Optimè enim hoc convenit Partui tuo, qui novas Scientiarum regiones, terraſque veteribus incognitas primus demonſtrat; ex quo illuſtrius aſſecutus es nomen, quam repertores novi orbis compararunt. Illi terram invenerunt, craſſiſſimum elementum; Tu ſubtilitates artium infinitas. Illi barbara omnia, Tu non niſi cultiſſima, elegantiaſque ipſas exhibes. Illi magneticâ acu freti ſunt. Tu penetrantiori intellectus acumine, cujus niſi incredibilis fuiſſet vis, nunquam in tantis negotiis, quibus meritiſſime diſtrictus es, ea quæ fugerunt tot philoſophos umbrâ et otio diffluentes, eruiſſes. Quare multiplex eſt lætitia noſtra; primò gratulamur optimo Regi noſtro, qui proſpicit, ut cum ipſe eruditionis Princeps ſit, illi etiam honores qui finitimi ſunt, et quaſi accolæ Majeſtatis,

literaturæ ſuæ, et vicinitati reſpondeant: dein Hon. Tuo gratulamur, qui filio auctus es tali ingenio prædito: tum Academiæ noſtræ, quæ per Tuum Partum, ex Matre nunc Avia facta eſt; denique huic ætati quæ talem virum protulit, cum quinque millibus annorum de palmâ certantem. Id unum dolemus, Bibliothecam noſtram rudiorem eſſe impexioremque, quam ut tantum Hoſpitem excipiat: utcunque cum olim ab *Archiepiſcopo *Eboracenſi* Summo *Angliæ* Cancellario extructa fuerit: illam nunc denuò ex ædibus *Eboracenſibus* ab altero Cancellario Inſtaurari, inter Arcana providentiæ planè reponimus. Faxit Deus ut quos profectus feceris in Sphærâ Naturæ, facias etiam in Gratiæ; utque maturè abſolvas quæ complexus es animo, ad ejus gloriam, Reipublicæ emolumentum, æternitatem nominis Tui ſubſidiumque.

Magnificentiæ Tuæ devotiſſimorum
Procancellarii
Reliq.

VI. *Ad* T. Coventry, *Attorn.*

Cognitor. Gratulatio, 29 Jan. 1620.

Clarissime Vir,

DERMITTE ut nos etiam in prædam partemque tecum veniamus: neque enim ſic effugies cum honoribus, quin lætitia noſtra te aſſequetur: certè non diu eſt ex quo gratulati ſumus tibi; eccum nunc altera occaſio, adeo feſtinat virtus tua:

* Rotheram.

quod ſi tertia detur et quarta, paratos nos habebis ad gratulationem, ut ſic una opera utriuſque Reipublicæ calculum et civilis et literariæ adipiſcaris. Tu verò promptitudinem amoris noſtri non paſſim expoſitam boni conſulas, cureſque ut tuus in nos amor antehac ſatis perſpectus, nunc cum honore geminetur. Quod ſi forenſe quippiam nos ſpectans, dum incumbis muneri, occurrat, nos chartis et æternitate occupatos, temporariis hiſce negotiolis libera. Haud fruſtrà impendes operam nobis, omnia favorum tuorum momenta apiceſque perpenſuris et compenſaturis.

VII. *Ad* R. Naunt. *Burgen. Elect.*

13 Jan. 1620.

HONORATISSIME DOMINE,

TAM eximie de nobis meritus es, ut res noſtras omnes cum honore Tuo conjunctas eſſe velimus. Quare frequentiſſimo Senatu, pleniſſimus ſuffragiis elegimus Te tribunum Parliamentarium nos noſtraque omnia privilegia, fundos, ædificia, univerſam Muſarum ſupellectilem, etiam Fluvium non minus de præterito gratum, quam de futuro ſupplicem, integerrimæ tuæ fidei commendantes. Magna eſt hæc neque quotidianæ virtutis provincia gerere perſonam Academiæ, omniumque Artium molem et pondus ſuſtinere, ſed perſpectiſſimus tuus in nos amor præſtantiſſimæque animi dotes effecerunt, ut Alma Mater libentiſſimè caput reclinet in tuo ſinu, oculuſque Reipub. poſtquam circumſpiciens reperiſſet Te, quaſi in tuis palpebris acquieſcat. Quare nos omnes ad prudentiæ

eloquentiæque tuæ præſidium feſtinantes excipe: Antiquitas præripuit Tibi gloriam extruendæ Academiæ, reliquit conſervandæ. Deus faveat Tibi et concedat ut terreſtres tui honores cum cœleſtibus certent et ſuperentur.

VIII. *Gratulatio ad* Mountag. *Theſaurar.*

18 Dec. 1620.

ILLUSTRISSIME DOMINE,

QENDULAM hanc dignitatem diu expectantem magnas aliquas virtutes tandem meritis tuis votiſque noſtris conſpirantibus obtinuiſti. Quis enim rectiùs Theſauris Regiis præfici poſſit, quam qui juſtitiam prius tanto cum honore atque acclamatione adminiſtrans, diſtribuendi modum omnem rationemque callet? Et licet, quo proprior ſis Regi, eò videaris nobis remotior, confidimus tamen ut arbores quanto altius creſcunt, tanto etiam altius agunt radices: ſic merita tua ita aſcenſura, ut eorum vis et virtus ad nos deſcendat. Quarè ſummè gratulamur tibi de novo hoc cumulo honorum, qui tamen votis noſtris nondum reſpondent. Ea eſt enim pertinacia deſideriorum noſtrorum, atque immortalitas, ut ſemper poſt novas dignitates, alias tibi quærant et moliantur. Nimirum id aſſecuta ſunt merita Tua maxima, ut Almam Matrem ſpe novâ gravidam ſemper atque prægnante effecerint. Tantum quocunque Domine aſcendas, ſume tecum amorem illum quo ſoles beare

Amplitudini tuæ devotiſſimos
Procancellarium.
Rel.

IX. *Gratulatio ad* Heath, *Sollicitor.*

Procurator. 29 Jan. 1620.

VIR DIGNISSIME,

SIC a natura comparatum eſt, ignis et virtus ſemper aſcendunt, utriuſque enim ſplendor et claritas humilia loca deprecantur. Quare optime fecit Rex Sereniſſimus, qui virtutes tuas magnis negotiis et pares provexit, noluitque ut minori Sphærâ quam pro latitudine meritorum tuorum circumſcribereris. Nos verò de hoc tuo progreſſu non minus Reipublicæ gratulamur quam tibi, rogamuſque ut quando beneficia tua pervagantur *Angliam*, nos etiam inviſant: ita excipiemus illa, ut benignius hoſpitium, et erga te propenſius, haud uſquàm forſitan reperias.

X. [Jacobo *Regi*] *Gratiæ de Scriptis ſuis Academiæ donatis.*

18 Maii, 1620.

SERENISSIME DOMINE NOSTER,
JACOBE INVICTISSIME.

ECQUID inter tantas mundi trepidationes nobis et Muſis vacas? O prudentiam incomparabilem, quæ eodem vultu et moderatur mundum et nos reſpicit. Circumſpice, ſi placet, terrarum reges, mutus eſt mundus univerſus, veſtra ſolùm dextra (quamvis à ſcriptione terreſtribuſque iſtis ſubli-

mitate ſolii aſſerta) vitâ et actione orbem vegetat. Anguſtior erat *Scotia*, quam ut pennas nido plenè explicare poſſes: quid Tu inde? *Britannicas* inſulas omnes occupaſti: hoc etiam imperium tenuius eſt quam pro amplitudine virtutum veſtrarum; nunc itaque Liber hic veſter dilatat pomœria, ſummovet Oceanum ambientem, adeò ut qui non ſubjiciuntur ditioni, eruditioni veſtræ obtemperent: per hunc imperas orbi univerſo, victoriæque gloriam, abſque crudelitate effuſi ſanguinis delibas. Hæc veſtra ſpolia, actoſque ex orbe triumphos communicas cum Almâ Matre, utrumque ſplendorem cum beneficio noſtro conjungis: ſane, geſtabaris antea in cordibus noſtris; ſed Tu vis etiam manibus teri, ſemotâque Majeſtate, chartâ conſpiciendum Te præbes, quo familiariùs inter nos verſeris. O, mirificam Clementiam! Ædificarunt olim nobis Sereniſſimi Reges collegia, eaque fundarunt ampliſſimis prædiis, immunitatibus; etiam libros dederunt, ſed non ſuos; aut ſi ſuos, quia dederunt, non a ſe compoſitos, ſcriptos, editoſque: quum tamen Tu invaſeris eorum gloriam conſervando nobis quæ illi dederunt, etiam augendo; interim veſtrâ hac ſcribendi laude intactâ manente atque illibatâ. Cujus favoris magnitudo ita involvit nos, ut etiam rependendi vias omnes præcludat. Quæ enim alia ſpes reliqua erat, quam ut pro infinitis veſtris in nos beneficiis Majeſtatem veſtram æternitati in ſcriptis noſtris certiſſimè traderemus? Nunc vero Ipſe, ſcribendo irrupiſti in compenſationes noſtras, et abſtuliſti: adeon' es prædo omnis gloriæ, ut ne gratitudinis laudem nobis reliqueris? Quid agimus? hoc ſaltem ſolutio eſt; Nos nunc conſperſi atramento regio, nihil non ſublime et excelſum cogitabimus, perrumpemus controverſias omnes, ſuper-

abimus quoſcunque. Jam dari nobis vellemus Jeſuitam aliquem, ut ex affrictu Libri veſtri hominem illico contundamus. Quare amplectimur, fovemus, exoſculamur, hunc fœtum veſtrum, hunc alterum *Carolum*, hunc faſciculum Prudentiæ, poſitum extra mortalitatis aleam, et quo magis Tuum agnoſcas, in ipſo partu, Librorum regem creatum. Diruuntur ædificia, corrumpuntur ſtatuæ, hæc imago atque character, tempore melior, injurias ſeculi ſcriptaque hâc illâc pereuntia ſecurus præterit. Si enim in regno veſtro *Hibernico* lignum naſcitur permanens contra omnia venena validum: quanto magis virtutes iſtæ in Dominum agri transferendæ ſunt, ut ſic ſcripta veſtra omni dente tum edacis temporis, tum venenatorum hæreticorum, inſitâ vi ſua liberentur. Quod ſupereſt, precamur, S. S. Trinitatem, ut veſtræ coronæ civili et literariæ, tertiam cœleſtem ſerò adjungat.

Humillimi ſervi, ſubditique veſtri
Procancellarius
Reliquuſque Senatus
Cantabrigienſis.

Datæ freq. Senatu
XIII° Cal. Jun. A. D.
CIↃ.IↃ.CXX.

Peregrinis Academicis noſtram inviſentibus.
Quid Vaticanam *Bodleium*que objicis, Hoſpes?
Unicus eſt nobis Bibliotheca Liber.

XI. *Gratiæ de Fluvio contra Redemptores.*

1620, Jun. 14.

SERENISSIME DOMINE NOSTER,
JACOBE POTENTISSIME!

INFINITA veſtra in nos Beneficia non ſolum verba omnia, ſed etiam cogitationes noſtras exhauriunt. Quis enim impetus animi celeritatem tantæ munificentiæ aſſequi poteſt? quippe qui univerſum tempus noſtrum (forſitan quo alacrius illud impenderemus Doctrinæ) beneficiis etiam obligaſti. Nuper enim dediſti nobis Librum, pleniſſimum Muſarum, quæ cum olim gauderent Fluviis, nunc etiam aquas, in quibus habitant, impertis! Quanta rotunditas Clementiæ veſtræ, quæ ab omni parte nobis ſuccurrit! Quod ſi *Artaxerxes* olim paululum aquæ a Linæta ſubjecto ſuo lætiſſimè ſumeret, quanto magis par eſt nos, humillimos ſubjectos, integro Fluvio a Rege noſtro donatos, triumphare? Tantum Majeſtatem veſtram ſubjectiſſimè oramus, ut ſi officia noſtra minus reſpondeant magnitudini beneficiorum, imbecillitati id noſtræ, quæ faſtigium regiarum notionum æquare nunquam poteſt, non voluntati tribuendum exiſtimes.

XII. *Ad* F. Bacon, *Cancell.*

Gratiæ de Fluvio.

ILLUSTRISSIME DOMINE,

SICCAM animam ſapientiſſimam eſſe dixit obſcurus ille philoſophus; ſane exorti ſunt nuperi quidam homines, qui libenter ſapientiores nos redderent: ſed ſi ablatus fuiſſet Fluvius noſter, per quem vicini agri opulentiâ fruimur, veremur ne non tam ſapientes nos, quam obſcuros philoſophos reddidiſſent. Quis enim tunc inviſeret Almam Matrem deſtitutam omni commeatu? opportunè his tenebris Favor Tuus occurrit, illuſtrans nos omnes, lumenque accendens de ſuo lumine.

Ut nihilo minus Tibi luceat, cum nobis accenderit. Neque enim paſſus es illum Fluvium, qui tantæ poeticæ, tantæ eruditionis nobis conſcius eſt, paluſtri opere et uliginoſo intercipi: cum non eſt tanti totus ille maritimus tractus (Oceani præda et deliciæ) ut irrigui Muſarum horti, floribus ſuis ſternentes Rempublicam, præ ariditate flacceſcerent. Sed ſiccitas anni hujus deriſit incœptum et plus effecit quam mille Redemptores exequi poſſent. Quanquam non mirari non poſſumus, undè fit ut nullus ferè elabatur dies, qui non hoſtes aliquos nobis aperiat; quidam ſtomachantur prædia, alii, immunitates carpunt, nonnulli Fluvium invident, multi Academias integras ſubverſas volunt, neque illi e fæce vulgi tantum qui eruditionem ſimplicitati Chriſtianæ putant adverſam, ſed homines nobiliores ignorantiæ, qui literas imminuere ſpiritus, generoſoſque animos frangere et retundere clamitant.

Te vero Patrone nobis, qui elegantiæ doctrinæ nitoremque ſpiritus, purpuram et eruditionem miſcuiſti; cui, fuga hos omnes, præſertim ſericatam hanc ſtultitiam contere, Academiæque jura, dignitatem, Fluvium placidiſſimo favorum tuorum afflatu nobis tuere: quod quidem non minus expectamus a Te, quem ſingularis doctrina eximit a populo, et quaſi mixtam perſonam redidit quam ſi Epiſcopi more priſtino Cancellis præficerentur.

XIII. *Ad Archiep.* Cantuar.

De Bibliopolis Lond. 29 Jan. 1620.

Sanctissime Pater,

CUM cæteræ eccleſiæ tam perſpicaci diligentiâ incubes, concede ut nos etiam benignitate alarum tuarum et virtute fruamur; præſertim hoc tempore in quo paucorum avaritia liberalibus artibus dominatura eſt, niſi humanitas tua,* ſuperiori æſtate ſponte ſuaviterque patefacta, nunc etiam laborantibus muſis ſuccurrat. Ferunt enim *Londinenſes* Bibliopolas ſuum potius emolumentum quam publicum ſpectantes, (quæ res et naturæ legibus et hominum ſummè contraria eſt) monopoliis quibuſdam inhiare, ex quo timemus librorum precia auctum iri, et privilegia noſtra imminutum. Nos igitur hoc metu affecti, uti ſanguis ſolet in re dubia ad cor feſtinare, ita ad Te confugimus primariam partem eccleſiaſtici corporis, orantes ut quicquid conſilii avaritia ceperit adverſus aut immunitates noſtras aut communè literarum et

* Ferina miſſa.

literatorum commodum, id omne dexterrimâ tuâ in obeundis rebus prudentiâ diſſipetur. Deus Opti. Max. tua beneficia, quæ nos ſolvendo non ſumus, in ſuas tabulas accepti transferat.

XIV. *Ad* Fr. Bacon, *Cancell.*

De Bibliop. Lond. 29 Jan. 1620.

Illustrissime Domine,

TU quidem ſemper Patronus noſter es, etiam tacentibus nobis, quantò magis cum rogamus, idque pro Libris de quibus nuſquam rectiùs quam apud Te agitur. Accepimus enim *Londinenſes* Librarios omnia tranſmarina ſcripta ad monopolium revocare moliri, neque ratione habita chartæ noſtræ a Sereniſſimo Principe *Henrico* 8° indultæ, neque Studioſorum Sacculi, qui etiam nunc mæret et ingemiſcit. Ecquid permittis Domine? Curaſti tu quidem Inſtauratione tua, quo minus exteris Libris indigeremus, ſed tamen comparatio et in honorem tuum cedet, noſtrumque emolumentum. Quare unicè obſecramus, ut qui tot ſubſidia attuleris ad progreſſum doctrinæ, hâc etiam in parte nobis opituleris. Aſpicis multitudinem Librorum indies gliſcentem, præſertim in Theologia, cujus Libri ſi alii aliis (tanquam montes olim) imponerentur, veri ſimile eſt, eos illuc quo cognitio ipſa pertingit aſcenſuros. Quod ſi et numerus Scriptorum intumeſcat, et pretium, quæ abyſſus crumenæ tantos ſumptus æquabit! Jam vero miſerum eſt, pecuniam retardare illam, cui natura ſpiritum dederit, feracem gloriæ, et cœleſte ingenium quaſi ad metalla damnari. Qui augent precia Librorum, proſunt vendentibus

libros non ementibus, hoc eſt ceſſatoribus non ſtudioſis. Hæc tu omnium optimè vides, quare cauſam noſtram noſque ipſos Tibi, Teque Deo Opti. Maxi. intimis precibus commendamus.

XV. *Gratulatio ad* F. Leigh.

Capitalem Juſtitiarium Angl. (Camden), 6 Feb. 1620.

HONORATISSIME DOMINE,

FAMA promotionis tuæ gratiſſimè appulit ad nos omnes haud ita certe ſtudiis chartiſque obvolutos, quin aures noſtræ tibi pateant. Imò prorſus cenſemus permultum intereſſe alacritatis publicæ, ut bonorum præmia citiſſimè promulgentur, quo ſuavius virtutibus, tuo exemplo compenſatis, unum omnes incumbamus. Quare tam verè quam libenter gratulamur tibi, nec minus etiam Reipublicæ, quam hunc pleno gradu ingrediens beneficiis tuis percurres. Nos etiam haud minimam favoris tui partem ſperamus, orantes ut immunitates noſtræ a ſereniſſimis Regibus conceſſæ ab Auguſtiſſimo *Jacobo* auctæ tuâ operâ conſerventur; eadem manus et tuum tibi largitus eſt honorem, et privilegia noſtra confirmavit; in quâ dextrâ et fide conjuncti, in cæteris haud divellamur. Quod ſi oppidani noſtri (more ſuo) Muſarum jura et diplomata arrodant; tuus amor et authoritas iſtos ſorices nobis abigat. *Demoſthenes Athenienſis* doluit ſe victum opificum antelucanâ induſtriâ, noſtræ etiam *Athenæ* arteſque obſcuris opificum artibus ſuperari dolebunt. Sed tua humanitas hæc nobis expediet. Deus fortunet tibi hunc honorem, et faxit, ut tibi gloriæ ſit, omnibus ſaluti.

XVI. *Gratulatio ad* Cranfield, *Theſaurar.*

8 Oct. 1621.

ILLUSTRISSIME DOMINE,

CONCEDE ut Honoribus nuperis, tanquam partubus Virtutum Tuarum, Alma Mater accurrens gratuletur: ſolent enim Studioſorum ſuffragia enixûs gloriæ ſollicitudine in futurum plenos haud parum levare; præſertim quum ipſi non ſolum rectum de bene-merentibus judicium hauſiſſe ab antiquis, ſed et ad poſteros tranſmiſſuri videantur. Quare poſt principis manum honoribus refertam, non eſt quod noſtram quoque, cum amoris ſymbolo feſtinantem, recuſes. Sic apud veterum aras, poſt ingentes Hecatombas, exiguam thuris micam adoleri legimus. Tu Domine viciſti? tuere nos ita ut fortunæ noſtræ, intra ambitum amplexuſque felicitatis Tuæ receptæ, communi calore foveantur. Et cum ob perſpicacitatem ſingularem jam olim Regi notam atque ſignatam digniſſimè præficiaris Fiſco, etiam Academiam in Theſauris habe: juſtiſſime potes ſub hoc Principe, in quo doctrinæ fructus atque uſus mirificè relucet: certè, ſi quantum eruditio Regis profuerit Reipublicæ, tantum favoris nobis impertias, abundè ſuccurres

Magnificentiæ tuæ addictiſſimis,
Procancellario.
Rel.

XVII. *Ad* Lanc. Andrewes *Epiſc.*

(From the Britiſh Muſeum, MS. Sloan, No. 118.)

SANCTISSIME PATER,

STATIM a ſolatio aſpectus tui, ego auctior jam gaudio atque diſtentior, *Cantabrigiam* redii. Quid enim manerem? Habui viaticum favoris tui, quod longiori multo itineri ſufficeret. Nunc obrutus Academicis negotiis, ægrè hoc tempus illis ſuccido: non quin pectus meum plenum tui ſit, atque effuſiſſimum in omnia officia, quæ præſtet, mea parvitas; ſed ut faciliùs ignoſcas occupato calamo, qui etiam ferians nihil tua perfectione dignum procudere poſſit. Utcunque tua lenitas non ita interpretabitur mea hæc ſcribendi intervalla, ac ſi juvenili potius impetu correptus, quam adductus maturo conſilio, primas dediſſem literas, ideoque præfervida illa deſideria ſilentio ſuo ſepulta nunc langueſcere, ut halitus tenuiores ſolent, qui primo caloris ſuaſu excitati atque expergefacti, ubi ſurſum proceſſerint paulò, frigefacti demum relabuntur. Hoc quidem illis accidere amat, qui celeritatem affectuum raptim ſequentes, ad omnem eorum auram vacillant. Ego, non niſi meditatò, obrepſi ad favorem tuum; perfectionibus tuis, meis deſideriis probè cognitis, excuſſis perpenſiſque. Cum enim vim cogitationum in vitam meam omnem convertiſſem, et ex altera parte acuiſſem me aſpectu virtutum tuarum; huc, illuc commeando, eò deveni animo, ut nunquam ceſſandum mihi ducerem, nunquam fatiſcendum, donec lacteam aliquam viam ad candorem mentis tuæ ducen-

tem aut reperiſſem aut feciſſem. Neque quòd ignotior eram, retundebatur unquam impetus: quippe, qui ſic colligebam; ſi tam abjectus ſim, ut laboribus meis plurimis atque aſſiduâ obſervantiâ, ramenta quæpiam ex tanta Humanitatis maſſa, quæ apud te viſitur, abſcindere non poſſim, abſque moleſtâ aliorum ac frigidâ commendatione, ſi huc reciderit omnis ſtudiorum ſpes fructuſque:

Cur ego laborem notus eſſe tam pravè?
Cum ſtare gratis cum ſilentio poſſim.

Quod tamen hæc omnia ſuccedant ex voto, quod recluſæ ſint fores, receptuſque ſim in aliquem apud H. T. locum, magis id adeo factum eſſe manſuetudine tuâ incomparabili, quam meis meritis ullis, ſemper lubentiſſimèque agnoſcam: imò precabor enixè, me tum privari tam communi hâc luce, quam tuâ, cum id agnoſcere unquam deſinam. Quanquam, cum gravibus duobus muneribus fungar apud meos, Rhetoris in hunc annum, et in plures Oratoris, permitte, pater, hoc impetrem, ut cedam aliquantiſper expectationi hominum, rariùſque paulò fodiam in *Vintonienſi* agro, dum Rhetorici ſatagam: quamvis enim ſexcenta hujusmodi prædiola tuâ gratiâ permutare nolim; majus tamen piaculum reor, deeſſe publico muneri, quam privato, latiuſque manare injuſtitiæ peccatum, quam negligentiæ. Illic conſtringor debito: hic etiam teneor, ſed laxioribus vinculis, quæque amor ſæpe remittit: illud neceſſarium magis factu, hoc vero longè jucundius, nobiliuſque: ut quod Philoſophus de tactu et viſu, id appoſitè admodum huc transferatur. Appetit tempus, cum excuſſo altero jugo, dimidiâque

operis parte levatus, ad mea in H. T. officia erectior ſolutiorque redibo, ex ipſâ intermiſſione animos ducens. Interim, ſic exiſtimes, nihil mortalium firmiori flagrare in te deſiderio, quam meum pectus; neque ulla negotia, (quippe quæ caput petant, non cor) tui in me dominii jus imminuere poſſe, nedùm reſcindere. Unà cum promotionibus Academicis materniſque, aſſumpſi mecum propenſionem in Patrem. "Creſcent illæ, creſcetis amores." Cui ſententiæ ſi fidem adhibeas, aſſenſumque tuum veritati omni familiarem largiaris, (συν τῇ εὐλογία σοῦ προσεπιμετρουμένῃ) beabis

Filium tuum obſequentiſſimum
GEORGIUM HERBERT.

Ignoſce (Heros illuſtriſſime) quod pronomina mea adeò audacter incedant in hâc epiſtolâ: potui refercire lineas Honoribus, Magnif. Celſitud. ſed non patitur, ut mihi videtur, Romana elegantia, periodique vetus rotunditas. Quare malui ſervire auribus tuis, creberrima Antiquitatis lectione terſis atque expolitis, quam luxuriæ ſeculi, ambitioniſque ſtrumæ, non adeò ſanatæ ab optimo rege noſtro quin turgeſcat indies, atque efferat ſe, indulgere.

To the right honorable and reverend Father in God, my L. Biſhop of *Wincheſter*, one of the Kings moſt honorable privy Counſaile.

Oratio qua Auſpicatiſſimum Sereniſſimi Principis Caroli Reditum ex Hiſpaniis celebravit Georgius Herbert Academiæ Cantabrigienſis Orator.*

VENERANDA CAPITA, VIRI GRAVISSIMI, PUBES LECTISSIMA.

POLYCRATES cùm annulum ſibi dilectum in mare dimiſiſſet, eundemque retuliſſet captus piſcis, fœliciſſimus mortalium habitus eſt. Quanto fœliciores nos omnes, Corona Muſica, qui optimum Principem ſpe nuptiarum mari nuper tradentes, et ipſum accepimus ſalvum et annulum, annulum Conjugalem, nunc denuò noſtrum, atque ubivis terrarum pro judicio prudentiſſimi Regis, et in rebus humanis diviniſque exercitatiſſimi, de integro diſponendum. Rediit, rediit *Carolus*, et cum eo vita noſtra atque calor, longo animi deliquio fugitivus ac deſertor. Quid jactas mihi aromata Orientis? Quid Theriacas peregrinas? aſſerunt Medici unamquamque regionem ſuam ſibi ſufficere, neque externis indigere

---

* Ex officina *Cantrelli Legge*, Almæ Matris *Cantabrigiæ* typographi, 1623, ſm. 4to.

auxiliis atque antidotis: certè noſtrate Principe nuſquam præſentius Balſamum, nuſquam benignius, ſolvens obſtupefactos artus, atque exhilarans, tumentibus jam venis, arteriis micantibus ſpiritibuſque tabellariis lætum hunc nuncium ubique deferentibus, ut nullus ſit angulus corporis, nulla venula, ubi non adſit *Carolus*. Quàm facilè ſentiuntur boni Principes! Ut natura omnis ſuos habet anteambulones, unde pluvia futura, an ſudum, facilè conjicitur ex cœlo, ex garritu avium, ex lapidum exhalatione: Sic bonorum Principum facilis Aſtrologia: quorum adventum ipſi lapides, ipſa duriſſima ingenia, meum præſertim, celare non poſſunt: quantò minus tacebunt luſciniæ noſtræ diſertæ, minimeque omnium cœleſtiores animi, quorum pietatis intereſt non ſilere.

Quæ enim uſpiam gens, quod unquam ſeculum meliorem habuit Principem? percurrite Annales regnorum, excutite ſcrinia politiarum omnium; vos, vos, inquam, excutite, quorum ætas teritur in libris: non ruſticis loquor aut barbaris, quos magnificentiâ promiſſi circumſcribere in promptu erat, rudeſque animos vi verborum percellere: veſtra eſt optio, veſtra diſquiſitio, qui lineæ eſtis et helluones chartacei; date mihi *Carolum* alterum, quamlibet *Magnum*, modo detis eum in flore, in vaginâ, in herbeſcenti viriditate; nondum ad ſpicam, barbamque adultum. Non rhetoricor, Academici, non tinnio: ὑλομανίαν illam et inanem verborum ſtrepitum jamdudum depoſui: bullæ et crepitacula puerorum ſunt, aut eorum certè, qui cymbala ſunt fanaticæ juventutis: ego verò ſentio, et quis ſum ipſe (barbam, hui, tam gravem) et apud quos dico, viros limatæ auris atque terſæ, quorum gravitate ac purpurâ non abutar.

Quare ut parciùs agam vobiſcum, ſimulque et laboribus meis, et veſtræ fidei conſulam, quemadmodum artifices non omnes licitantibus producunt merces, ſed ſpecimen tantùm; ſic et ipſe excerpam è Principis rebus geſtis pugillum; unam actionem è multis ſeligam, quam vobis amplectendam diſſuaviandamque præbebo: eſto autem hoc ipſum iter, quod nuper emenſus eſt, ut ſciatis omnes quàm nudè, quàm ſimpliciter vobiſcum agam, quàm non longè abeam Oratorum more, qui nullum non angulum verrunt (ac ſi perdiderint ingenium) ut *Spartam* exornent ſuam: Ego verò non dicam vobis quod factum eſt ante ſeculum veſtrum, aut apud *Indos*; unicum hoc iter nuperum explicabo, in quo longè uberrimam gloriæ ſegetem, perſpicio, nullâ verborum, nullâ temporis falce demetendam.

Non unum quid ſpectant, aut ſingulare Magni animi, ſed varia ſolent eſſe eorum conſilia, fineſque multiplices et polymiti, ut ſi minùs id aſſequantur, quod primùm intendunt, ſaltem in ſecundis aut tertiis conſiſtant. Quare et Principis iter multiplicem nobis exhibet prudentiam: primò nuptias ipſas ſpectate. Quid autem? Ergon' amavit Princeps? Quippini; homo eſt, non ſtatua; Sceptriger, non ſceptrum: æquúmne eſt ut tot labores et ſollicitudines Principum ſine condimento ſint atque embammate? Quid ſi cochleas colligeret cum *Caligulâ*, præſertim cum poſſit in eodem litore? Quid ſi muſcas captaret cum *Domitiano?* at ille ambivit nobiliſſimam *Auſtriacam* familiam, Aquilamque illam, quæ non capit muſcas. Nihil habet humana vita majoris momenti aut ponderis, quàm Nuptiæ, quas adeo laudant Poetæ, ut in cœlum tranſtulerint: Ἐι ἔν ἦν ὁ ἄνθρωπος, inquit Medicorum Alpha, οὐκ ἂν ἤλγεεν. Hinc *Thraces* dicti ſunt ἄβιοι, et *Licurgus*

magnus Legiſlator, ἀτιμίαν προσέθηκε τοῖς ἀγάμοις: Abſque nuptiis foret populus virorum eſſemus unius ſeculi; hâc re ſolum ulciſcimur mortem, ligantes abruptum vitæ filum, unde conſequimur, vel invitis Fatis quaſi nodoſam æternitatem.

Non ignoro apud quos hæc dico, eos ſcilicet, qui innuptam *Palladem* colunt, Muſaſque cœlibes, qui poſteros libris non liberis quæritis. Nolite tamen nimium efferre vos, cum Virginitas ipſa fructus ſit Nuptiarum: quod pereleganter et ſupra barbariem ſeculi innuebant Majores noſtri, qui olim glaſto ſe inficientes, in uxorum corporibus, Solem, Lunam, et Stellas; in virginum, flores atque herbas depinxere: ut enim Uxores, Virgines; ita Sol et Cœlum producunt flores, qui ſymbola ſunt ſpei, quoniam à floribus fructus ſperantur.

Quod ſi Nuptiæ in ſe graves ſunt, quantò magis Principum, cum, quò eorum conditio ſublimior, eò major cura adhibenda ſit. Deus ipſe cum crearet hominem, mundi regem, conſilio uſus eſt. Quare operoſior in eo ſtructura, et prærogativæ regiæ emicant. Soli homini dantur manus, ſoli caput rotundum et cœleſte, ſoli facies tanquam veſtibulum magni palatii. Jam verò, ut Rex animalium fiat Rex hominum, apponimus nos manibus Sceptrum, capiti et faciei coronam, ſignificantes oportere Reges iis partibus antecellere homines, quibus homo bruta, juſtitia ſcilicet et prudentia. *Goropius Becanus* ait vetus vocabulum noſtrum, Koning, et contractè King, à *Con* verbo deduci, quod tria complectitur, *Poſſum*, *Scio*, *Audeo*: cernitis Regem, et nomine et re magnum quid polliceri, ideoque ex quolibet ligno, qualibet uxore non eſſe fingendum: neque enim minus refert, qualis quæque ſit mater, è quâ liberi quærantur quam qualis

terra, è quâ arbores. Apud Juris-conſultos, partus ſequitur ventrem: quibus accedunt Poetæ,

Ὅταν κρηπὶς μὴ καταβληθῇ τοῦ γένους
Ὀρθῶς, ἀνάγκη δυσυχεῖν τους ἐκγόνους.

Nam ut educationem liberorum mittam, quâ in re celebris eſt *Gracchorum* mater, ingenium ipſum atque indoles (veluti Concluſio ſequitur infirmiorem partem) plerumque matriſſat: hinc contigiſſe arbitror apud *Romanos*, quod nonnullæ familiæ ſemper mites eſſent, uti *Valerii*, aliæ contrà ſemper pertinaces ac tribunitiæ, uti *Appii*. Quare noluit Princeps optimus, in delectu uxoris, re unâ omnium graviſſimâ alienis oculis judicioque inniti; Ipſe, ipſe profectus eſt, ut ingenti labore ſuo et periculo conſuleret, et præſenti Reipublicæ et futuræ; neque unius ſeculi Princeps, ſed et omnium, quæ ventura ſunt, haberetur. Neque in hiſce Nuptiis poſteritati tantùm proſpexit ſuaviſſimus Princeps, verùm etiam præſenti ſeculo, dum pacem, quâ tot jam annis impunè fruimur, hoc pacto fundatam cupit et perpetuam; quod quidem ubi gentium ſi non ab *Hiſpano* ſperandum? Ὅταν νομεὺς ἀγαθὸν κύνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἰσάναι. Scio Belli nomen ſplendidum eſſe et glorioſum, dum animus grandis, ſuique impos, triumphos et victorias, quaſi fræna ferox ſpumantia mandit, juvat micare gladio et mucronem intueri.

Jam nunc minaci murmure cornuum
Stringuntur aures: jam litui ſtrepunt,
Jam fulgor armorum fugaces
Terret equos equitumque vultus.

Cum tamen ſplendida plerumque vitrea ſint, claritatem

fragilitate corrumpentia; neque de privato agamus bono, ſed publico; certè fatendum eſt, anteferendam bello pacem, ſine quâ omnis vita procella, et mundus ſolitudo. Pace, filii ſepeliunt patres; bello, patres, filios: pace, ægri ſanantur; bello, etiam ſani intereunt: pace, ſecuritas in agris eſt; bello, neque intra muros: pace, avium cantus expergefacit; bello, tubæ ac tympana: pax novum orbem aperuit; bellum deſtruit veterem.

Εἰρήνη γεωργὸν κἂν πέτραις τρέφει καλῶς
Πολεμὸς δὲ κἂν πεδίῳ κακὸς ἔφυ.

Quod ad noſtram Rempublicam, Academiam, pax adeo Muſis ſummè neceſſaria eſt, ut ſine eâ nihil ſimus. Nam primùm tota hæc Pieria ſupellex, charta, calami, codices, quàm ſubitò diſpereunt, ſimul ac concrepuit incendium militare: quid proderunt ſcalpella veſtra, quando ipſæ hæ turres et beatæ fabricæ, unico ictu ſulphurei tubi, unicâ liturâ delentur? Dein quid Muſis cum tumultu? Otium poſcunt artes, mentem tranquillam, ſerenam, ſudam: lucos æſtate, pinguem togam hyeme: delicata res eſt eruditio et tenera, tanquam flos molliculus rudiore Centurionis manu tactus flacceſcit. Tu, qui Philoſophiæ incumbis, cùm corporis cum animâ vinculum impedimento eſſe ad contemplandum cauſaris, irruit Miles in Muſæum tuum, et gladio te liberat. Tu, qui aſtra ſcrutaris, dum globos tractas et cœlos fictitios, perrumpit primipilus, et te cum cœlis tuis ad inferos deturbat. Senſit hoc *Archidemes*, figuras jam nunc pulveri inſcriptas, corpore confoſſo obliterans. Quare cavendum, ne pacem, quæ ſola incubat artibus, et obſtetricatur, minus quàm par eſt, æſtimemus. Quod aliæ gentes manibus in cœlum

ſublatis, lachrymis in terram manantibus, jejunæ, ſqualidæ, perdiæ, pernoctes flagitant, cavendum ne id nobis nauſeam moveat, aut tanquam oves tædulæ et faſtidioſæ, cibum reſpuamus. Ecquid neſcitis miſerias Belli? conſulite hiſtorias; illic tuta cognitio eſt, atque extra teli jactum. Ecce lanienas omnimodas, truncata corpora, mutilatam imaginem Dei, pauxillum vitæ, quantum ſatis ad dolendum, urbium incendia, fragores, direptiones, ſtupratas virgines, prægnantes bis interfectas, infantulos plus lactis quàm cruoris emittentes; effigies, imo umbras hominum fame, frigore, illuvie, enectas, contuſas, debilitatas. Quam cruenta gloria eſt, quæ ſuper cervicibus hominum erigitur? ubi in dubio eſt, qui facit, an qui patitur, miſerior.

Non nego bellum aliquando neceſſarium eſſe, bellique miſerias gratas, præcipuè ubi velut ex continentibus tectis ad nos trajecturum eſt incendium: Σωφρόνων ἐστὶ μὴ περιμένειν, ὅτε πολεμεῖν ὑμῖν ὁμολογήσει, dixit *Mithridates*. Sed non eſt noſtri bellum indicere: prudentiſſimus Rex maturè proſpiciet, ubi ille ſignum ſuſtulerit, Leones *Britannici* (è quorum oſſibus colliſis ignis elicitur) qui nunc manſueti ſunt, abundè rugient. Interim curioſitas abſit, neque eorum ſatagamus, quæ ad nos non ſpectant; ſed velut *Romani* lacum, cujus altitudo ignota erat, dedicabant victoriæ; pariter et nos conſilia regia, tanquam gurgitem imperveſtigabilem, victoriæ nuncupemus: præſertim cum futura incerta ſint, et nullis perſpicillis, ne *Belgicis* quidem aſſequenda: apud poetas deorum pharetræ operculum habuere, humanæ non item: patent enim conſilia noſtra, abſconduntur Divina et Regia, præcipuè pharetrata, quæ ad pœnam gentium et Bellum ſpectant. Sunt tamen acuti quidam et emuncti, qui omnia

prævident: nihil eos latet, ac ſi Fatis à fuſo eſſent, atque conſiliis, ſine quibus ne unum quidem filum torquerent: nobis non licet eſſe tam perſpicacibus, quamvis rationi conſonum videtur, ut qui hic in Muſarum monte editiſſimo, et ipſo *Parnaſſo* ſiti ſumus, liberiorem, quam alii, proſpectum habeamus. Illud autem, quod cuivis clariſſimè patet, etiam luſco; nunquam intueri ſatis vel mirari poſſumus, nimirum infinitum Principis in ſuam gentem amorem, cui pacem quæſivit ſuo capite, periculis ſuis.

Rectè facitis, Academici, attollentes oculos cum ſtupore; Laudo vos, neque enim quicquam hoc itinere mirabilius, cujus tamen fructum omnem nondum habetis enucleatum. Quid enim ſi præter Nuptias, prolem, tranquillitatem, etiam et ſcientiæ augmentum ex hoc itinere captavit ſolertiſſimus Princeps? nihil ad cognitionem acquirendam peregrinatione conducibilius eſſe noviſtis omnes, unde cuncti antiqui Philoſophi peregrinati ſunt, exiſtimantes Τυφλοὺς εἶναι πρὸς ὀξὺ βλέποντας, ἀναποδημήτους πρὸς ἐκδεδημηκότας. Quamvis res hæc Principibus ut utiliſſima ita difficillima facta, cum quantò plus poſſint in ſuâ terrâ, tantò minùs in alienâ. Omne regnum ſuo Principi carcer eſt, aut ſi excedat, alienum: at Noſter difficultatem ſuperans, fructum conſecutus eſt: quid enim utilius quàm ex obſervatione exterarum Legum ac morum, patriam ditare? Catonianum præceptum eſt: Vicini quo pacto niteant, id animum advertito; adde quod anguſti eſt animi aut ſuperbi ſua tantum noſſe, præſertim cum in uno regno non ſint omnia: diviſit Natura ſuas dotes, ut indigentia ſingularum regionum, omnes connectit; etenim abundantia moroſa eſt et ſternax, unde divites ſylvas, ac ſaltus quærunt ubi ædificent, ac ſi non gregaria

eſſent animalia, ſed tigres aut urſi. Quamobrem optimè conſuluit gentibus natura, cum paupertatem daret tanquam catenam, quâ diſſitas nationes ac ſuperbas conſtringeret. Porro ſi Politicos audiamus, Salus regnorum pendet à vicinis, quorum conſilia, apparatus, fœdera, munitiones, æquè ac noſtra ſpectari debent: incumbant ſibi invicem imperia, tanquam ligna obliqua, aliter magna hæc mundi domus corrueret: hinc Reges Legatos habent ſtatarios ac reſides, quem locum Noſter ſuaviſſimus implevit, ipſe egit oratorem, ut et ego aliquantulum hoc nomine glorier.

Neque alienas tantùm ex hoc itinere cognovit Reſpublica ſed quod plus eſt, ſuam; abſentiâ magis quàm præſentiâ. Nunc enim exploratos habet noſtros in ſe affectus, timores, ſuſpiria, expoſtulationes, iras, amorem rurſus. Deus bone? qui tum rumores? quæ auditiones? qui ſuſurri? Heus, abiitnè Noſter? miſeros nos; nunquam frigidiorem æſtatem ſenſimus; at quo tandem? Madritum? hui! iter bene longum: Quid autem illic? ſterilem aiunt regionem: Falleris, nuſquam plura bona, cum etiam mala illic ſint aurea: nihil inaudiſti de *Tago*, *Pactolo?* apud nos agri tantum ſunt fertiles, illic etiam arenæ. Dii te perdant, cum malis tuis et arenâ ſine calce; at ego Principem vellem, *Carolum*, *Carolum*; ficcinè abiiſti ſolus? cur non nos omnes tecum? cur non ut elephanti turres, ita tu patriam tecum portaſti? Sic tunc omnes ſtrepebant; hujuſmodi lamentis et quiritationibus plena erant fora, nundinæ, conciliabula, angiportus, *Mæandri*. Dicam vobis, Academici; ego tunc temporis liberior eram, hùc illùc pro libitu circumcurſitans: inſpexi facies hominum ac vultus curioſiùs tanquam emptor, ita me ametis omnes, ut ego nihil uſpiam lœtum, nihil candi-

dum expiſcari poſſem; oculi omnium dejecti, humile os, collum penſile, manus decuſſatæ, ipſæ mulieres inelegantes, nulla pulchritudo per univerſam *Britanniam*, diſparuit forma, *Albion* nomine excidit: ipſum cœlum nubilum ſemper, et poeta ſtultus qui dixerat,

Minimâ contentos nocte Britannos.

Inde ego ſic mecum: gaudeo quidem de ingenti amore in Principem, cui nulla dilectio par eſſe poteſt; at cur adeo dolent? cur ringuntur? num diffidunt prudentiæ Regis? annon ejus conſilio res geſta eſt? Scio *Hiſpanum* verſutum, callidum, artis et aucupii apprimè gnarum: at *Jacobus* à nobis eſt: hic ego me erexi et de dolore remiſi plurimum, de deſiderio nihil. Atque hoc quidem ſtatu res erant, Suaviſſime *Carole*, cum tu aberas; ex quo facile collectu erat, quantum deperimus te; quam ſtultè de te rixamur: ut aliquando exiſtimem id egiſſe prudentiſſimum Patrem tuum, cum dimitteret te in *Hiſpaniam*, quod *Romani* Imperatores in bello, qui ſolebant ſigna in hoſtes injicere, ut milites acriùs ea repeterent: certè nos te abſentem omnes acerrimè concitatiſſimeque deſideravimus.

Ecquid videtis tandem quàm utile hoc iter, per quod optimus Princeps non tantùm exteras regiones habuit perſpectas, verum etiam ſuam; Quid ſi hîc lateat etiam Temperantia, rara in Principibus virtus, et cui cum ſceptro lites ſæpiùs intercedunt? Quid enim? adeon' nihili videtur res, Principem omnibus deliciis abundantem, obſeptum, illecebris, voluptatibus quaſi faſciis circundatum, enatare è deliciis, tranſilire ſepes, rumpere faſcias cum *Hercule*, ſerpenteſque interficere voluptatis, ut iter tantum, tantis laboribus, periculis obnoxium ſuſciperet? Quàm pudet me delicatorum *Cæſarum*, qui

cupiditatibus immerſi, aut uno ſemper ſaginantur in loco, uti anguillæ, aut ſi mutant locum, geſtantur, tanquam onera, circumferuntur molliſſimis lecticis, indicantes, ſe non amare patriam terram, à quâ adeò removenter. Sic paſcunt ſe indies, ac ſi corpora ſua non abirent olim in elementa, ſed in bellaria aut tragemata: cum tamen in reſolutione illâ ultimâ, nulla ſit diſtinctio populi aut principis: nulla ſunt ſceptra in elementis, nulli faſces aut ſecures: Vapores ſerviles ad nubes educti, æquè magnum tonitru edent ac regii. Quid ego vobis *Neronum* aut *Heliogabalorum* ingluviem memorem? quid ructus crapulæ ſolium poſſidentis? Dies me deficeret (et quidem nox aptior eſſet tali hiſtoriæ) ſi *Romanorum* Imperatorum incredibilem luxum à *Tiberio Cæſare* ad *Conſtantinum* magnum aperirem, quorum imperium gulæ impar erat, ut interdum putem, optimè conſuluiſſe Deum orbi terrarum lapides et metalla ei inſerendo, alitèr mundus jamdiu fuiſſet devoratus. Nota ſunt ταριχεύματα *Ægyptiorum*, qui antequam condiebant corpora Nobilium, ſolebant ventres eximere, quos in arcâ repoſitos abjiciebant in fluvium, his verbis. Ὦ δέσποτα ἥλιε καὶ θεοὶ πάντες, εἴ τι κατὰ τὸν ἐμαυτοῦ βίον ἥμαρτον, ἢ φαγὼν ἢ πιὼν, ὧν μὴ θεμιτὸν ἦν, οὐ δι' ἐμαυτὸν ἥμαρτον, ἀλλὰ διὰ ταῦτα. At noſter ſpretis voluptatibus, illecebris μελιταίαις ἀγχόναις abjectis, iter aggreditur et labores, haud ignarus, ignem vitæ augeri ventilatione, deſidiâ corrumpi, neminemque eſſe ſui negligentiorem, quam qui ſibi parcat. Quin exuit perſonam Principis, deponit Majeſtatem, virgam cum ſceptro commutans, ut quid privata habeat in ſe vita commodi aut voluptatis, experiretur. Nihil utilius Regi quàm aliquando non regnare: hoc enim faſtum amputat, affectus explorat, adulationem ventilat, et adulatores,

qui ſemper titillant aures Principum, Ὥσπερ τοῖς πτεροῖς κνώμενοι τὰ ὦτα. *Elfredus* nobiliſſimus *Saxonum* noſtrorum Princeps, ſub ementito habitu fidicinis caſtra hoſtium ingreſſus, ipſumque Prætorium, fidibus canendo, omnia *Danorum* expiſcatus conſilia, victoriam celebrem conſecutus eſt. Notiſſimus eſt *Codri* amor, cujus manifeſtationem in gentem ſuam, privatæ perſonæ et habitui debuit. Porro, eſt etiam interdum ſatietas quædam honoris, quem ad tempus deponere famem excitat: non minùs vitæ inæqualitas delectat, quàm terræ, quam Natura montibus vallibuſque ſublimitate atque humilitate diſtinxit: quin et venti imperant pelago, ut lævitatem illam æquabilem atque politiem perturbent. In picturis locus eſt umbris et receſſibus, etiam ſi quis Principem pingat. Amat varietatem Natura omnis, flores, animalia, tum maximè homo, cui ſoli ideo inſunt oculi variegati, cum cætera animantia unicolores habeant. Quamobrem non eſt mirandum, ſi Reges ipſi quandoque ſuavitates ſuas populari aceto condiant.

Accepiſtis, Viri attentiſſimi, cauſas itineris hujus, quantum quidem ego homuncio ac nanus conjectando aſſequor. Quare nunc vobis ex pede *Herculem*, ex itinere Principem metiri licet, quod ſane adeo nobile fuit et honorificum, ut nihil habeat Invidia ipſa, quod contra hiſcat aut muſſitet. Adeſt tamen anus illa querula, et φιλεγκλήμων, quam audire videor dicentem Pulchrum quidem iter et Amante dignum; ſiccine peſſima? at fuerit; ſi amor virginis eò pertraxit Principem, quò tandem ducet amor Patriæ? eadem acies et ſtipulam ſecat et lignum: idem fervor qui impar ſub amoris ſigno meritus eſt, ad vera caſtra traductus, hoſtem interficiet: idem impetus, qui peragravit *Hiſ-*

paniam, ſi opus ſit, ſuperabit; præſertim cùm amico fidere periculoſius ſit, quàm hoſtem ſuperare. *Protagoras* cùm elegantèr admodùm caudices ligni faſciculo vinxiſſet, cum grandi atque impedito onere facillimè incedens, occurrit ei *Democritus*, et ingenium admirans, domum ſecum duxit, et erudivit artibus; qui inde è bajulo evaſit Philoſophus, eodem ingenio uſus in lignis et literis: quis ſcit an et amoris onus ſcitè vinctum ligatumque et per tot milliaria facilè tranſmiſſum, mentem majorum capacem indicet? Florent apud nos artes omnes, inter quas et Mathematicæ, quæ licèt verſentur in figuris deſcribendis, quibus nihil imperito vanius inutiliuſvè videatur, ubi tamen ad uſum tralatæ fuerint, machinas conficiunt ad defenſionem Reipublicæ mirabiles: Sic idem animus, qui nuper verſatus eſt in formâ et figuris vultus, ubi res poſtulat, regnum tuebitur: imo in univerſum, ſi quis de Principe aliquo, quis ſit futurus aut qualis, rectè divinaret, non reſpiciat materiam actionum, ſed quo ſpiritu, quâ arte, quanto impetu atque vigore res aggrediatur: quemadmodum in Cometæ præſagio, non reſpicitur, quæ materia ſit, cœleſtis an ſublunaris, ſed quæ ſigna, quo motu tranſeat.

Verùm mittamus invidos et invidiam, que ſemper ſe devorat primùm, uti vermis nucleum, è quo naſcitur; non eſt tanti reſpondere latratibus malevolorum; licèt celebres ſint canes *Britannici*, et plus juſto celebres, cum leunculum et dominum ſuum contra naturam adoriantur: in *Geoponicis* dicitur, Κάτοπτρον ἐὰν ἐπιδείξῃς τῷ ἐπικειμένῳ νέφει, παρελεύσεταί ἡ χάλαζα: quanto citiùs fugient calumniæ, ſi ſpeculum Invidiæ oſtendas, quo deformitatem ſuam intueatur. Nos verò, flores *Parnaſſi*, gaudia præſtolantur, quæ jamdudum

annuunt mihi ut perorem. Hilaris hæc ſumenda eſt dies. Quare prodite tenebriones literarii è gurguſtiis veſtris, ubi trecenta foliorum jugera uno die ſedentes percurritis; prodite omnes. Quid novi? Quid novi ſtupide? Rediit Princeps, *Carolus* rediit, honore gravidus, gravidus ſcientiâ, cruribus thymo plenis: ut enim vapor, qui furtim aſcendit ad nubes, ubi jam ingraveſcit humore, relabitur in terram, quâ ortus eſt, eique cum fœcundiâ remuneratur; ſic et Noſter qui clanculum exiit, uſque ad *Pyrenæas* nubes conſcendens, reverſus per mare, gloriâ, prudentiâ auctior, ditat patriam, ſuamque abſentiam cum fœnore compenſat. Quamobrem abjicite quiſque libros, non eſt locus gravitati, neque apud vos: tripudiet Alma Mater licèt ætate provectior, etiam anus ſubſultans multùm excitet pulveris: *Arionem Delphino* revectum excepere arbores tripudiantes, et Vos ſtatis?

Tantùm precemur Deum immortalem, ut Princeps optimus nulla ſecunda itinera meditetur; poſthac contineat ſe patriâ, cujus arctis amplexibus nunquam ſe expediet. *Gulielmus* Victor deſcenſurus primum è navibus in terram hanc, incidit in cœnum, quod innuebat eum hîc manſurum: utinam et nunc ſit tanta patriæ tenacitas, ut nunquam Princeps ſe extricet: satis virtuti datum eſt, ſatis Reipublicæ. Quod ſi neceſſe ſit iterum exire patriâ, qui nunc invenit viam, proximo itinere faciat. *Apollo* olim depoſitis radiis, *Daphnen* deperiit, at illa mutata eſt in arborem triumphantium propriam: Noſter etiam Princeps habuit *Daphnen* ſuam, cujus amor deinceps in triumphos et laurus mutabitur.

Nos vero, Auditores, diu jam peregrinati cum Principe, commodè pervenimus ad laurum hanc, ubi ſub

umbrâ ejus pauliſper requieſcamus; præſertim donec tranſeat nubes illa, quæ vicinos adeò infeſtat: hîc enim ſecuri ſumus à pluviâ, imô à fulmine: Obſecremus eum tantùm ut permittat noſtram hanc

Inter victrices hederam ſibi ſerpere Lauros

DIXI.

Oratio Domini Georgii Herbert,

Oratoris Academiæ Cantabrigienſis,

*habita coram Dominis Legatis**

cum Magiſtro. in Artib.

Titulis Inſignirentur.

27 Feb. 1622.

EXCELLENTISSIMI MAGNIFICENTISSIMI DOMINI,

POST honores eximios, præfecturas inſignes, Legationes Nobiliſſimas, alioſque titulos æquè nobis memorantibus, ac merentibus vobis gratiſſimos, Saluete tandem Magiſtri Artium, et quidem omnium Aulicarum, Militarium, Academicarum. Cujus novi tituli acceſſionem ſummè gratulantur Excellentiis Veſtris Muſæ omnes, Gratiæque, obſecrantes, ut deponatis pauliſper vultus illos bellicos, quibus hoſtes ſoletis in poteſtatem redigere, lenioreſque aſpectus, et dulciores aſſumatis; nos etiam exuentes os illud, et

* Don *Charles de Coloma*, *Spaniſh* ambaſſador, and *Ferdinand*, Baron of *Boyſcot*, ambaſſador of *Iſabella*, Archduchеſs of *Auſtria*. *London*, Printed by *W. Stanſby*, for *Richard Meighen*. 1623.

ſupercilium quibus caperatam ſeverioremque, Philoſophiam expugnare novimus, quicquid hilare eſt, lætum, ac lubens, veſtram in gratiam amplectimur. Quid enim jucundius accidere poteſt, quàm ut miniſtri Regis Catholica ad nos accedant? cujus ingens gloria æquè rotunda eſt atque ipſe orbis: qui utraſque *Indias Hiſpaniâ* ſuâ quaſi modo connectens, nullas metas laudum, nullas *Herculeas* columnas, quas jam olim poſſidet, agnoſcit. Jamdudum nos omnes, noſtrumque regnum geſtimus fieri participes ejus ſanguinis, qui tantos ſpiritus ſolet infundere. Et quod obſervatione cum primis dignum eſt, quo magis amore coaleſcamus, utraque gens *Hiſpanica*, *Britannica*, colimus *Jacobum*. *Jacobus* tutelaris divus eſt utrique noſtrum; ut ſatis intelligatis, Excellentias veſtras tanto chariores eſſe, cùm eo ſitis ordine atque habitu, quo nos in hoc regno omnes eſſe gloriamur. Quin et Sereniſſimæ Principis *Iſabellæ* laudes, virtuteſque, vicinum fretum quotidie tranſnatantes, litora noſtra atque aures mirè circumſonant. Neceſſe eſt autem ut fœlicitas tantorum Principum etiam in miniſtros redundet, quorum in eligendis illis judicium jampridem apparet. Quarè excellentiſſimi, Splendidiſſimi Domini, cum tanti ſitis et in Principibus Veſtris, et in vobiſmetipſis, veremur ne nihil hic ſit, quod magnitudini præſentiæ veſtræ reſpondeat. Quis enim apud nos ſplendor, aut rerum, aut veſtium? quæ rutilatio? certe cùm duplex fulgor ſit, qui mundi oculos perſtringat, nos tam defecimus in utroque quàm Excellentiæ Veſtræ abundant. Quinimo Artes hic ſunt quietæ, et ſilentio cultæ, tranquillitas, otium, pax omnibus præterquam tineis, paupertas perpetua, niſi ubi veſtræ adſunt Excellentiæ. Nolite tamen contemnere has gloriolas noſtras quas è

chartis et pulvere eruimus. Quomodo poſſetis ſimiles eſſe *Alexandro* Magno niſi ejus res geſtas tradidiſſet hiſtoria? ſeritur fama in hoc ſæculo, ut in ſequenti metatur: prius Excellentiis Veſtris curæ erit; poſterioris largam meſſem Vobis hæc tenuia boni conſulentibus, vovemus.

The Oration of Maſter George Herbert,

Orator of the Univerſity of Cambridge, *when the Ambaſſadors were made Maſters of Arts.*

27 Feb. 1622.

MOST EXCELLENT AND MOST MAGNIFICENT LORDS,

AFTER many ſingular honours, remarkable commands, moſt noble Ambaſſages, and other titles moſt pleaſing, as well to us remembering, as to you deſerving them; we at laſt ſalute you Maſters of Arts; yea, indeed of all, both Courtly, Military, Academical. The acceſſion of which new title to your Excellencies, all the *Muſes* and *Graces* congratulate; entreating that you would awhile lay aſide thoſe warlike looks, with which you uſed to conquer your enemies, and aſſume more mild and gracious aſpects; and we alſo putting off that countenance and gravity, by which we well know how to convince the ſtern, and more auſtere ſort of Philoſophy, for reſpect to you, embrace all that is cheerful, joyous, pleaſing. For,

what could have happened more pleaſing to us, than the acceſs of the Officers of the Catholic King? whoſe exceeding glory is equally round with the world itſelf: who tying, as with a knot, both *Indies* to his *Spain*, knows no limits of his praiſe, no, not, as in paſt ages, thoſe Pillars of *Hercules*. Long ſince, all we and our whole Kingdom exult with joy, to be united with that blood which uſeth to infuſe ſo great and worthy Spirits. And that which firſt deſerveth our obſervation, to the end, we might the more by love grow on, both the *Spaniſh* and *Britiſh* Nation ſerve and worſhip *James*. *James* is the protecting Saint unto us both, that you may well conceive your Excellencies to be more dear unto us, in that you are of the ſame order and habit, of which we all in this Kingdom glory to be. The praiſes alſo and virtues of the moſt renowned Princeſs *Iſabel*, paſſing daily our neighbouring Sea, wondrouſly ſound through all our Coaſts and ears. And neceſſarily muſt the felicity of ſo great Princes redound alſo to thoſe ſervants, in the choice of whom their judgment doth even now appear. Wherefore moſt Excellent, moſt illuſtrious Lords, ſince you are ſo great both in your princes, and yourſelves, we juſtly fear that there is nothing here anſwerable to the greatneſs of your preſence. For amongſt us what glorious ſhew is there, either of garments or of any thing elſe? what ſplendour? ſurely, ſince there is a twofold brightneſs which dazzleth the eyes of men, we have as much failed as your Excellencies do excel in both. But yet the Arts in quietneſs and ſilence here are reverenced: here is tranquillity, repoſe, peace with all but Book worms, perpetual poverty, but when your Excellencies appear. Yet do not ye con-

temn theſe our ſlight glories, which we raiſe from books, and painful induſtry; how could you be like great *Alexander*, unleſs Hiſtory delivered his actions? Fame is ſown in this age, that it may be reaped in the following; let the firſt be the care of your Excellencies; we for your gracious acceptance of theſe poor duties wiſh, and vow unto you of the laſt a plenteous Harveſt.

Letters of Dr. Donne

To his Mother the Lady Margaret Herbert.

From the Appendix to Walton's Life.

I. *To the worthieſt Lady, Mrs.* Magdalen Herbert.

MADAM,

EVERY excuſe hath in it ſomewhat of accuſation; and ſince I am innocent, and yet muſt excuſe, how ſhall I do for that part of accuſing. By my troth, as deſperate and perplexed men grow from thence bold; ſo muſt I take the boldneſs of accuſing you, who would draw ſo dark a Curtain betwixt me and your purpoſes, as that I had no glimmering, either of your goings, nor the way which my Letters might haunt. Yet, I have given this Licence to Travel, but I know not whither, nor it. It is therefore rather a Pinnace to diſcover; and the entire Colony of Letters, of Hundreds and Fifties, muſt follow; whoſe employment is more honourable than that which our State meditates to *Virginia*, be-

cauſe you are worthier than all that Country, of which that is a wretched inch; for you have better treaſure and a harmleſſneſs. If this ſound like a flattery, tear it out. I am to my Letters as rigid a Puritan, as *Cæſar* was to his Wife. I can as ill endure a ſuſpicious and miſinterpretable word as a fault; but remember, that nothing is flattery which the Speaker believes; and of the groſſeſt flatteries there is this good uſe, that they tell us what we ſhould be. But, *Madam*, you are beyond inſtruction, and therefore there can belong to you only praiſe; of which though you be no good hearer, yet allow all my Letters leave to have in them one part of it, which is thankfulneſs towards you. Your unworthieſt ſervant, except your accepting have mended him,

JOHN DONNE.

Micham, July 11, 1607.

II. *To the Worthieſt Lady, Mrs.* Magdalen Herbert.

MADAM,

THIS is my ſecond Letter, in which, though I cannot tell you what is good, yet this is the worſt, that I muſt be a great part of it; yet to me, that is recompenſed, becauſe you muſt be mingled. After I knew you were gone (for I muſt, little leſs than ac-

cuſingly tell you, I knew not you would go) I ſent my firſt Letter, like a *Bevis* of *Hampton*, to ſeek Adventures. This day I came to Town, and to the beſt part of it, your Houſe; for your memory is a State-cloth and Preſence; which I reverence though you be away; though I need not ſeek that there which I have about and within me. There, though I found my accuſation, yet any thing to which your hand is, is a pardon; yet I would not burn my firſt Letter, becauſe, as in great deſtiny, no ſmall paſſage can be omitted or fruſtrated, ſo in my reſolution of writing almoſt daily to you, I would have no link of the Chain broke by me, both becauſe my Letters interpret one another, and becauſe only their number can give them weight: If I had your Commiſſion and Inſtructions to do you the ſervice of a Legier Ambaſſador here, I could ſay ſomething of the Counteſs of *Devon:* of the States, and ſuch things. But ſince to you, who are not only a world alone, but the Monarchy of the World yourſelf, nothing can be added, eſpecially by me; I will ſuſtain myſelf with the honour of being your ſervant extraordinary, and without place,

JOHN DONNE.

London, July 23, 1607.

III. *To the Worthieſt Lady, Mrs.* Magdalen Herbert.

MADAM,

AS we muſt die before we can have full glory and happineſs, ſo before I can have this degree of it, as to ſee you by a Letter, I muſt almoſt die, that is, come to *London*, to plaguy *London;* a place full of danger, and vanity, and vice, though the Court be gone. And ſuch it will be, till your return redeem it: Not that the greateſt virtue in the World, which is you, can be ſuch a Marſhal, as to defeat, or diſperſe all the vice of this place; but as higher bodies remove, or contract themſelves when better come, ſo at your return we ſhall have one door open to innocence. Yet, *Madam*, you are not ſuch an *Ireland*, as produceth neither ill nor good; no Spiders, nor Nightingales, which is a rare degree of perfection: but you have found and practiſed that experiment, That even nature, out of her deteſting of emptineſs, if we will make that our work, to remove bad, will fill us with good things. To abſtain from it was therefore but the Childhood and Minority of your Soul, which hath been long exerciſed ſince, in your manlier, active part of doing good. Of which, ſince I

have been a witneſs and ſubject, not to tell you ſometimes, that by your influence and example I have attained to ſuch a ſtep of goodneſs, as to be thankful, were both to accuſe your power and judgment of impotency and infirmity. Your Ladyſhip's in all Services,

JOHN DONNE.

August 2nd, 160[illegible].

A Prayer by Nicholas Ferrar of Little Gidding, for his Friend GEORGE HERBERT in his Sickneſs.*

Mr. Mapletoft *brought us word that Mr.* Herbert *was ſaid to be paſt hope of recovery, which was very grievous news to us, and ſo much the more ſo, being altogether unexpected. We preſently therefore made our publick ſupplication for his health in the words and manner following.*

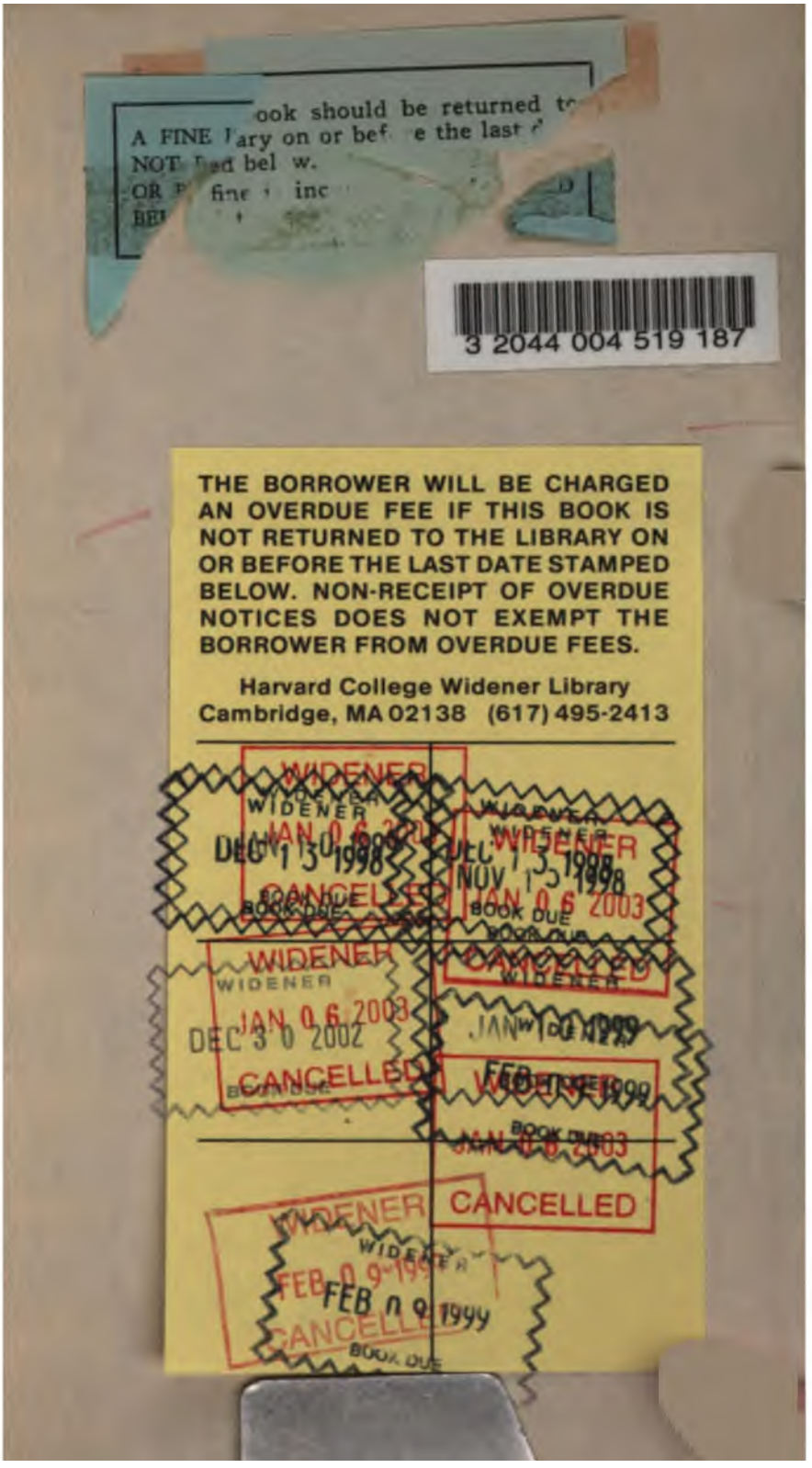
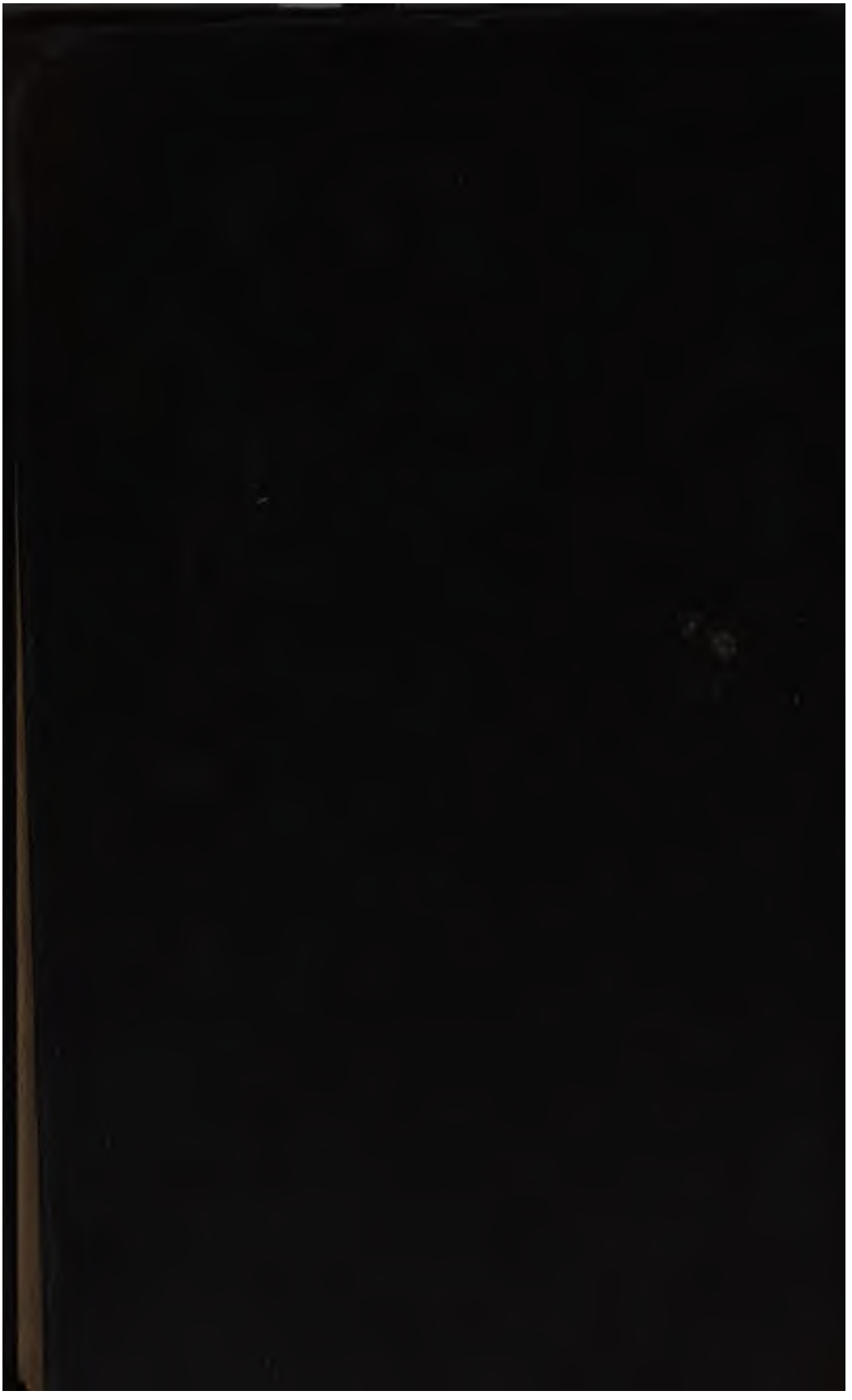
MOST mighty God, and mercifull Father, we moſt humbly beſeech thee, if it be thy good pleaſure, to continue to us that ſingular benefit which thou haſt given us in the friendſhip of thy ſervant, our dear brother, who now lieth on the bed of ſickneſs. Let him abide with us yet awhile, for the furtherance of our faith. We have indeed deſerved by our ingratitude, not only the loſs of him, but whatever other opportunities thou haſt given us for the attainment

* *Life of Nicholas Ferrar*, by *Peckhard*, 8vo. 1790, p. 314. See *Walton's Life of Herbert*, p. lxix. and *Oley's Life*, p. cvi.

of our ſalvation. We do not deſerve to be heard in our ſupplications; but thy mercies are above all thy works. In conſideration whereof we proſtrate ourſelves in all humble earneſtneſs, beſeeching thee, if ſo it may ſeem good to thy Divine Majeſty, that thou wilt hear us in this, who haſt heard us in all the reſt, and that thou wilt bring him back again from the gates of death: that thou wilt yet awhile ſpare him, that he may live to thy honour, and our comfort. Lord, thou haſt willed that our delights ſhould be in the Saints on earth, and in ſuch as excell in virtue: how then ſhould we not be afflicted and mourn when thou takeſt them away from us! Thou haſt made him a great help and furtherance of the beſt things amongſt us, how then can we but eſteem the loſs of him a chaſtiſement from thy diſpleaſure! O Lord, we beſeech thee that it may not be ſo: we beſeech thee, if it be thy good pleaſure, reſtore unto us our dear brother, by reſtoring to him his health: ſo will we praiſe and magnify thy name and mercy with a ſong of thankſgiving. Hear us, O Lord, for thy dear Son's ſake, Jeſus Chriſt our Saviour. *Amen.*

FINIS.

CHISWICK: C. WHITTINGHAM.
1846.


ook should be returned t
A FINE ary on or bef e the last
NOT ed bel w.
OR fine inc
3 2044 004 519 187
THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.
Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413
WIDENER
CANCELLED
BOOK DUE
DEC 13 1998
NOV 13 1998
JAN 06 2003
DEC 30 2002
FEB 09 1999